Koviloor Digital Library

THE MOTHER - U.N.O. - VALLALAR

SUPRAMENTAL EVOLUTION SINCE 1874

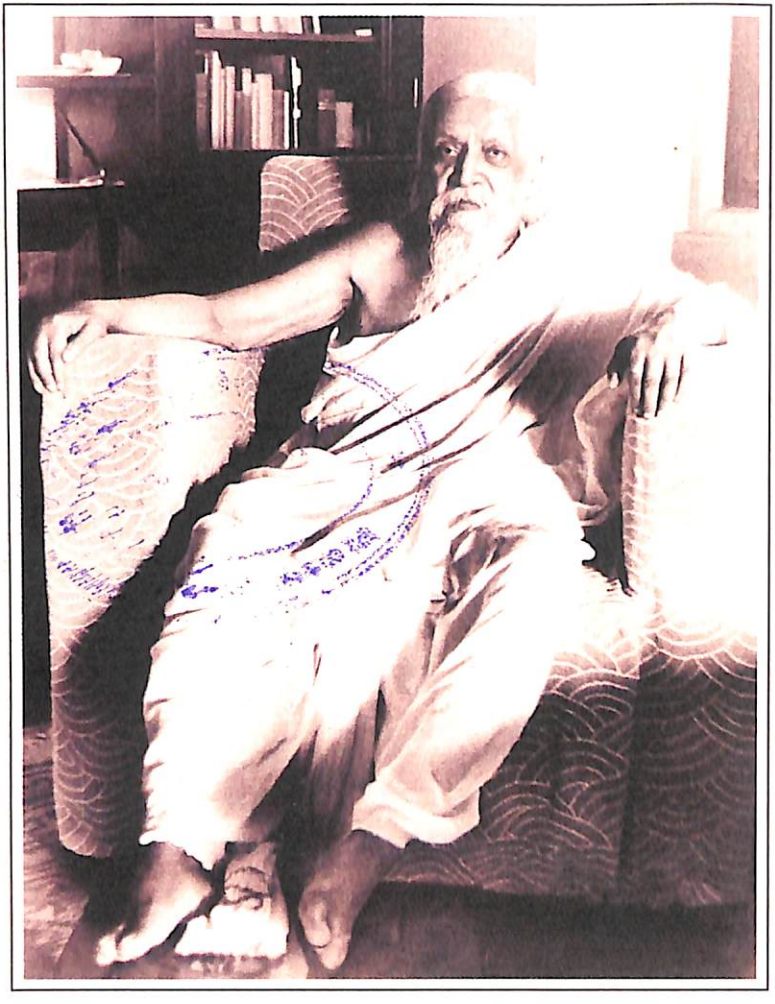
Swamy Ramalingam

5142
R65(வெளி)

" I am in this body. Henceforth, I would enter all the physical bodies". _ Vallalar, Jan. 1874.

T.R. THULASIRAM

Koviloor Digital Library



SRI AUROBINDO (1872 - 1950) as in 1950

With Best Compliments from

ABT INDUSTRIES LTD.,

180, Race Course Road
COIMBATORE - 641 018.

Koviloor Digital Library

4-4

THE MOTHER - UNO - VALLALAR

SUPRAMENTAL EVOLUTION

SINCE 1874

T.R. THULASIRAM
(Sri Aurobindo Ashram, Pondicherry)

Publishers :
AURO-MA-RAMALINGAM TRUST
33, Mahal 4th Street, Madurai - 625 001.
TAMILNADU (South India)

Koviloor Digital Library

WITH SUPPLEMENT IN

First Edition 1996
2000 copies

© with

AURO-MA-RAMALINGAM TRUST

33, Mahal 4th St., MADURAI - 625 001.

OTHER BOOKS OF THE AUTHOR

1. ARUT PERUM JOTHI & DEATHLESS BODY
   in Two Volumes, Published by the University of Madras, Chepauk, MADRAS - 5
   (A comparative study of Swami Ramalingam with Sri Aurobindo and the Mother and Tirumoolar)
2. VALLALAR'S VISION OF NUCLEAR PHYSICS AND THE NERVOUS SYSTEM
   published by the International Society for the Investigation of Ancient Civilisation, under the Patronage of Dr. N.Mahalingam of Ramalinga Mission, 102, Mount Road, Guindy, Madras - 32.
3. VALLALAR NAM WUDALIL PUGUVATHU.....
   published in Tamil by Auro-Ma-Ramalingam Trust.

Price Rs. 100/-

Acknowledgement to Sri Aurobindo Ashram Trust for quotations and pictures of Sri Aurobindo and the Mother, and the pictures of Sri Aurobindo Ashram premises, and events, and those of my residential house belonging to the Ashram.

Typeset and Printed by :

M/s. VASAN COMPUTER CONSULTANCY, Madurai - 1 Ph: 624279

M/s. SRINIVAS FINE ARTS, SIVAKASI-626 123

Koviloor Digital Library

FOREWORD

OM SRI RAM JAI RAM JAI JAI RAM

Blessed are those in whom God has revealed Himself by shuffling off the mask of ignorance He had Himself put on in order to play a vital role in this world-Lila as an individual. We call them saints and worship them as God. Having realized their divinity, the saints serve human beings in every possible way to help them in their Sadhana to realize their true divine nature and existence, in short, to get the same experience they have got. Their sphere of activity and the amount of help they render depend upon how much God wills to get things done through them, His chosen instruments. These saints are a great blessing to humanity. But for them the world would be groping in darkness. Even after their physical departure from the world, the great souls continue to guide earnest aspirants in their quest.

To all intents and purposes, many saints live like ordinary people with the only difference that they are full of love and compassion. Because of their inner transformation and universal vision they treat everybody equally, are a source of strength to those who depend upon them. They live spreading the aroma of divine love and showing the way to eternal happiness to one and all. When they have fulfilled their divine mission they drop the body in the natural course. There are a few among them like Saint Jnaneshwar and Raghavendra Swami who entered Jiva Samadhi. They sit in meditation in an underground chamber and their disciples close the same. Very rarely we hear about saints dematerializing their body like Nandanar and Mira when they stood before the idols of their Lords in the temples. We had also heard from Pujya Mataji Krishnabai about her ancestor Saint Appayya Samarth who dematerialized his body in Bhatkal, North Kanara.

Sri T R Thulasiram, the author of this book writes about **Sri Ramalinga Swami (VALLALAR)** who had made his body deathless and dematerialized it at **Vadalur in 1874.** Before this happened, the revered Swamiji had told his disciples, "I

Koviloor Digital Library

am in this body. Henceforth I would enter into all the bodies." According to that last statement, the Swamiji has been actively helping the Sadhakas by appearing before them in his luminous body and by giving indications of establishing his Grace-power in some places and persons. The author of this book on his own admission is one such favoured devotee who saw the Swamiji standing near his cot in his room and later sitting on his cot. The author has made a deep probe into such mysterious occurrences witnessed by him and by a few others, and also into the Swamiji's assurance that he has established his Grace-power all over the country for the spiritual uplift of all beings. The Mother of Sri Aurobindo Ashram has also acknowledged the presence of this Grace-power in the Ashram during her conversation with Sat prem. In the course of the research conducted by the author, he has been able to unearth many things about the Swamiji influencing people and earnestly working to bring about a transformation in their lives and also helping them even to make their body deathless. A wonderful work of grace indeed!

The author has explained in this book how to find out by use of magnets where and whom the Swamiji's Grace-power is established and to what extent. He has also narrated here how the Swamiji's work is going on in different places in fulfilment of all that he had said in his songs in Tamil. The author has translated into English the songs and published them in two volumes titled **"ARUT PERUM JYOTI AND DEATHLESS BODY"**. The books give valuable insight into the mysterious working of Grace.

Inscrutable are the ways of saints who are Gods in human form. May they continue to shower their grace on all and make the world a better place to live in and make the individuals realize their true being and existence.

OM SRI RAM JAI RAM JAI JAI RAM

Swami Satchidananda
Anandashram, Kanhangad (Kerala).

Koviloor Digital Library

OM SRI RAM JAI RAM JAI JAI RAM

ANANDASHRAM
Anandashram P.O.
Kanhangad 671 531
Tel : (0499) 3036
Kerala

To

SRI T.R. THULASIRAM
Sri Aurobindo Ashram
35, Rue Saint Louis
Pondicherry - 605 001.

December 25, 1995

Lord of the Universe Papa

Beloved Ram :

" Where the Lord's Name is uttered, there all purity, Power and goodness reside "

—Swami Ramdas.

You must have received our last letter acknowledging receipt of the packet containing the final proof of your new book on Sri Ramalinga Swamigal. After going through the said proof, I have written a small **FOREWORD** for the same which is enclosed herewith. If you feel it is alright, you may make use of it.

While going through the book I was wondering how you were working on magnets etc. to find out the **GRACE-POWER of SRI VALLALAR SWAMIGAL ON PERSONS AND PLACES.** You must have been working very hard on the subject. I must congratulate you on your being chosen by Sri Vallalar Swamigal for giving Darshan to you and thus blessed you.

Koviloor Digital Library

You have mentioned about the belief of Swami Ramdas in the immortality of the body. But, more than that, He has answered at Los Angeles, U.S.A., on its possibility, "Yes, it is possible provided you bring out all the radiance of the Spirit into your physical plane, fill it through and through and make it immortal. But before that can be achieved, you must internally purify yourself and realise your eternal, changeless and real nature. After that the physical condition can be changed."

Another point that struck me was on your finding out the grades of attainment of different sages and saints. I personally feel that such gradation is not only not necessary but may cause disturbance in the minds of disciples / devotees of such saints whom they have been worshipping with all reverence and devotion. So my humble suggestion is that it would have been better if such gradation is not shown and your findings are expressed in a different way to avoid comparison.

All the photos you had sent, along with pictures of Beloved Papa, Pujya Mataji and myself are being enclosed herewith.

Beloved Papa/Sri Aurobindo's blessings be ever upon you and all others there for His constant remembrance and eternal happiness.

Love and best wishes.

Ever your Self

Satchi S.

Swami Satchidananda

Koviloor Digital Library

GAYATRI MANTRA OF GRACE - LIGHT
For the Supramental Evolution of the Race.

" Om Bhūr Bhuvah Svah
Tat Savitur Varenyam
Bhargo Devasya Arul Jyoti Dhīmahi
Dhiyo yo Nah Pracodayāt . "

We meditate on the supremely desirable Arul Jyoti, the Grace - Light of the Godhead, which excels in Earth, the physical world, in the mid world of the vital life, and in the heaven of Mind. Let our intelligence, thoughts and faculties be luminously impelled by that Grace - Light of the Divine Sun, Surya Savitri.

Note : This form of Gayatri Mantra with Arul Jyoti of integral Power and Supramental harmony has been approved by Vedalankar Sri Jagannath of Sri Aurobindo Ashram. The Mother liked the Grace - Light very much.

ON WORLD UNION AND UNO

"Let the mad orgy of religions and the arrogance of Ideologies come to an end. Let people of the world from all directions join and live happily in the harmony of a World-Union based on the oneness of the Divine Spirit. Let the Divine Spirit too manifest and settle permanently on the earth with its direct dynamism of Truth - Consciousness and action in the inward and outward life of the humanity (Cit Sabha and Por Sabha). Let harsh Governments without the rule of compassion fall and perish. Let the world government be ruled without fear but in Grace and Knowledge and that by men of wisdom and goodwill. Let all live in unity and harmony desiring the Good. Let the good men of heart, thought and knowledge realise the good they aspire for. "

- **VALLALAR 1873** (in his poem on world unity)

Koviloor Digital Library

The foundation of the UNO presupposes... the creation of a world–State... a federation of free Nationalities... A world union of this kind would have the greatest chance of long survival or permanent existence..... A new spirit of oneness will take hold of the human race.

- SRI AUROBINDO, 1950
(in his Ideal of Human Unity)

A new Force or Consciousness or Light – whatever you call the new element – has manifested into the world and the world has now the capacity to become conscious of its own unity.

- THE MOTHER after Feb. 1956

Koviloor Digital Library

SUPRAMENTAL MANIFESTATION AND EVOLUTION

SINCE 1874

"I am in this body (ie., in my deathless and luminous body). Henceforth, I would enter all the physical bodies".

-**VALLALAR** January 1874.

" O embodied beings, Jeevas of the earth! O my friends !

The Supreme Divine is now concretely present and has settled permanently on the earth by manifesting His Presence as the Being of Supramental Grace - Light, here in Vadalur, in the Shrine of Satya Jnana Sabha (Shrine of Truth - Consciousness) which has been founded in 1872, as per His Will and Direction – in order to fulfil His presently expressed will to do all wonderful siddhis or divine acts of miracles and perfection for an illimitable time by His manifest play, and to evolve the embodied human beings of the earth (Jeevas) in true knowledge, true love, true compassion, true good actions and true qualities of life etc., which are all receivable by them and also to lead them to follow the discipline of the path of Truth-life and Bliss of substance-yoga which is the common path of Suddha Sanmarga (Integral yoga discipline aiming at body-transformation also) and make them realise the Truth and enjoy a blissful life by and through a progressive increase of their consciousness, and also by preventing the waste of their life as now without any gain in their consciousness and that by quick turn of deaths. The Divine will perform wonderful miracles like transformation of the aged into youths (implying also the prolongation of human span of life) and resurrection of the dead to bodily life (as a symbol or mark of conquest over death).

A day comes when people would begin to see such miracles."

-**VALLALAR** 30th Jan, 1874

(His Sabhai Villambaram)

Koviloor Digital Library

INTRODUCTION AND APPEAL FOR FUNDS

I joined Sri Aurobindo Ashram on 1st January, 1969 when the Mother of the Ashram announced the descent of Superman Consciousness – even she called it spontaneously "the Supramental Consciousness" in the first instance of its descent into her body. Later on she called it the New Consciousness which helped and guided her for only two years to a partial but Supramental transformation of her body. Within the same period, I referred to her on 11th July 1970, on the Grace-Light of Swami Ramalingam which gave him a complete transformation of his body. Spontaneously inspired by Truth-Consciousness she spoke that she liked very much the Grace-Light and it is essentially the Grace in its Supreme State and held that Swami Ramalingam was directly in contact with the Supramental and the Grace-Light in its earthly phase of material action or activity was active in her body as the said New Consciousness. She practically identified Grace-Light with the Supramental. She also spoke then on her chakras and the control she exercised over her lower chakras to facilitate her Ashram work and mission. (see Mother's Agenda 1970, on 11th July).

In this background, and on the comparative basis of internal evidences in the writings of the said three Master Yogis, I wrote my magnum opus "Arut Perum Jothi and Deathless Body" in two major volumes. The Mother had occasion to know of my comparative study when the then managing trustee Sri Counnouma told her about it, at the time of introducing me to her and presenting the 1970 Audited Annual Accounts of the Ashram. She approvingly smiled as She remembered well Swami Ramalingam whom I had referred to her earlier. It was a memorable occasion. She poured out her concentrated looks of Grace into my eyes and soul for a long time.

The said book was published by the Madras University in 1981. Therein I correlated their experiences of the

Koviloor Digital Library

spiritual and Supramental planes and the worlds farther beyond, and also placed on record the close connection between Grace-Light and the Supramental light, and even, of their identity, and observed that the so called Superman Consciousness was nothing but a manifestation of the dematerialised consciousness of Swami Ramalingam i.e., after the supreme sacrifice of his Supramentalised deathless body by dematerialisation which occured in the direct presence of the Supreme Divine who had settled on the earth permanently at his place, Vadalur since 1874. (see Swami's Public Written Statement on 30th Jan. 1874). The Swami has also since manifested his wholly radiant new body re-formed, after his dematerialisation, as promised by him and seen by the author in vision in 1981. The Mother's experiences of the said New Consciousness as narrated in her "Notes on the way" in 1969 and 1970 in the Ashram Bulletins which include also her wish for the manifestation by someone, somewhere and somehow, of a glorious body (see her notes on 4-6-1969) enabled me to come to a definite conclusion that the Swami by his dematerialisation, after two years of attaining his transformed deathless body has fulfilled his promise to enter into all the physical bodies the world over and this too was recorded in the said book. The Swami by His New Body has fixed its greatest deathless body-power in my bedroom and later in Apr. 1994 in the Ashram, but unexpectedly the Mother had withdrawn earlier from her aged body in 1973, without completing her body-transformation. However, this background of events raised the following fundamental questions which remained unanswered for a long time but got resolved only after doing many kinds of research in the 25 years of my Ashram life since 1969. Whether the Supramental manifestation and evolution started in the Mother's times in 1956, or earlier in the Swami's times in 1874? Whether this was universal in its nature, scope and action? Whether Swami Ramalingam entered actually all the bodies the world over, as uniquely promised by him in Jan 1874? Whether his attainment of a deathless body (before its dematerialisation in 1874), as

Koviloor Digital Library

openly claimed and affirmed in his Arutpa writings can be proved also by other means and ways independently of his writings or of the circumstantial inferences from the Mother's experiences for example, by reference to the potentialities and powers of his body, by contacting his dematerialised body consciousness, or by his pictures made of him as before his dematerialisation and thereafter i.e. after his manifestation in a newly re-formed body radiant with Grace-Light and as seen in vision by the author in 1981.

To find out a proper solution to these questions I had to undertake a new kind of research which in its nature and scope, is at once spiritual and also physical at the same time. It called for a hitherto unknown method of research, but which is at the same time scientific and objectively verifiable in its findings. It is a research based on magnets. Magnets came in handy for me to feel and compare and grade the different spiritual-physical powers of the well known god-realised men of the whole world, from the hoary times of the Vedic Rishis to the medieval periods of saints, avatars, founders of religions etc., and to the more recent and modern periods of yogis and siddhars including Swami Ramalingam, Sri Aurobindo and the Mother. A magnet can absorb and retain the characteristic spiritual-physical power of each such god-man whether living or past. It represents his body-power i.e., his spiritual-physical power when it is touched generally, but the pin-point touch of its centre gives the feel of the pure spiritual power of his soul. A photo of such magnet also reveals his two powers by touch or sight (see illustration of the graded magnets of god-men in this book). Even the great impersonal Truths such as the Supermind, Satchitananda and the Absolute Truth can be invoked into their respective magnets — APJA, SAT and ABT — with their powers, harmony and equality. The magnet - method of research clinchingly proves Swami Ramalingam's spiritual-physical powers including His Supramental-physical and soul powers to be the highest, and he became deathless of body, because

Koviloor Digital Library

he became one with the SAT power of Satchitananda which is felt at the centre of his magnet (SR magnet). It agrees also with the mere physical power of the highest order as focussed, at the centre of our galaxy, the Milky way. The Swami's manifestation in his wholly radiant New body and his living in the divine physical of the earth greatly helps for the Supramental transformation of one's nature and body and that even through the help of his representative picture given in the book. He shall be remembered always with the Grace-Light. So too the Mother or Sri Aurobindo shall be remembered with Grace-Light for the transformation of one's nature and body. Evidently, Swami Ramalingam had appeared in his radiant New body as early as in 1906-07 to the Mother, as seen and described by her as to her first and eighth visions while in Paris, when he had assured her of his collaboration in their divine work of harmony lying before them.

The potentialities of his deathless body, even after his dematerialisation, are proved by the Swami's "EBP power" enveloping all the human bodies of the earth since 1874, and also by his greater "UNO power" over all international forums, conferences, the olympic and the world bodies including UNO the United Nations Organisation — which powers are meant to bring about spiritual unity of the humankind individually and collectively. His EBP and UNO power-magnets prove that the Swamy has in a way entered all the physical bodies the world over, since 1874. This book proves the above said basic truths and findings, including the greatest Grace-Power of his deathless triple body re-formed by him with Grace—Light radiating all around his body, as felt and seen by the author, and also in its pictorial painting or in its photo.

APPEAL FOR FUNDS :

However, for fully tapping and using the resourceful potentialities and powers of his deathless body for the practical purposes of our integral yoga and its development for health and for the transformation of our

Koviloor Digital Library

nature and body, the research had to be further broad-based so as to include fields of research (a) on flowers and their distinctive powers (b) on pictures and photos of god-men, ashrams and shrines of worship, and especially of the said three masters with different powers of their pictures (c) powers of their Name-written papers (d) Grace-powers of their mantras or mantra-like words and songs and especially of the mantra of Grace-Light in its eight modes of power–outward, inward, inward-outward, inward-upward, integral with harmony of power or equality etc., as corresponding to their respective Supramental planes (e) Grace-powers of mantra-written pictures of the masters, especially of Swami Ramalingam, used for our body-power transformation and for our progress in integral yoga – and this done with the consecration by touch of fruits (each kind with a different power), amritas and food-stuffs with radiation etc., before eating them (f) powers of colours, colour ribbons and colour lights and the therapeutic and yogic effects of food taken after the touch of food materials along with such power pictures and colours (g) many methods of body-transformation based on meditation at special hours and on special days, on chant of mantra of Grace-Light and Arutpa songs (a number of them got translated) and on substance - yoga cum bhoga with fruits or with milk mixed with honey or with ghee etc., and such other methods or formulae. (h) Our special and successful research to bring the Swami's Presence and Power to settle in our ashram and also in some other ashrams and shrines since 1989 onwards (i) the nature and trend of collective divine evolution in the families of devotees of the said masters (j) body-power transformation even by an electrical method using insulated wire as laid on the pictures of the Masters, especially of the Swamy.

All the foregoing research materials and findings in their elaboration and details run 500 to 600 pages and prove the prophetic words of the Mother that the Supermind would manifest at first in its power aspect and

Koviloor Digital Library

it would be followed much later by manifestation of its harmony, peace, love, bliss etc., A large sum of about two to three lakhs of rupees is required to publish such a large work. This cannot be undertaken now without calling for donation from devotees, institutions, trusts, business concerns and ashrams etc. The impartial truths of the findings cut across the institutionalism of all spiritual ashrams and the established religions. For this global work of an unique nature, I make an appeal to them for their liberal donations which can be given or sent to me or to Auro-Ma-Ramalingam Trust-33, Mahal 4th Street, Madurai-625001 of which the author is the founder trustee. Income-tax exemption under 80G would be made available in respect of donation to the trust.

In the meanwhile, I thought it fit to give a glimpse of the research findings in brief to them and the readers by this book – which carries the Swami's pictures (including the one with the unique halo of dazzling white Grace-Light around his whole body from head to feet and above and below, representing the Grace-Power of his deathless body), besides the pictures of Sri Aurobindo and the Mother, Natana Gopala Nayaki Swami of Madurai, and the well-known living saint of our times, namely Sri Sathya Sai Baba – who have all received and absorbed the Swami's Grace- Power from 1989 to 1994 but in different years. The list includes Swami Ramdas and Mataji Krishna Bhai and Swami Satchidananda of Anandashram, and Yogi Ram Surat Kumar of Thiruvannamalai.

I am thankful to the press M/S. Vasan Computer Consultancy, Madurai-1 and M/s. Srinivas Fine Arts, Sivakasi-626 123 for the nice get-up of the book and pictures. I express my thanks and gratitude to Sri T.R. Jawaharlal, Madurai for reading of the proof, verifying the powers of pictures, and for otherwise getting the book printed in time. I am also thankful to Dr.N.Mahalingam, Chairman of Shakti Group of Companies, and others for their advertisements and thereby supporting the

Koviloor Digital Library

scientific and spiritual cause of the Trust by this book. I am thankful to Sri Aurobindo Ashram Trust which is a scientific research institution as well for giving permission to publish the words of Sri Aurobindo and the Mother as well as their pictures and the pictures of the Ashram in this book.

Sri Aurobindo Ashram
Pondicherry.

T.R. THULASIRAM
24th April 1996

Residence : 35, Rue Saint Louis, Pondicherry-605001.

Koviloor Digital Library

THE MOTHER - UNO - VALLALAR

SUPRAMENTAL EVOLUTION SINCE 1874

CONTENTS OF THE BOOK

Chapter No.	Headings and Sub-headings	Page No.
I.	UNO And The Supramental Evolution	1-14
II.	Internal Evidences From The Swami's Arutpa Songs; Amrita – Like Foods, Bhoga of Fruits, as Substance - Yoga.	15-31
III.	Supermind – SAT Powers Brought Into Other Ashrams.	33-46
IV.	Some Observations On Supramental Evolution Over The Years.	47-60
V. a)	Spiritual - Physical Magnets	61-66
b)	AN and ABT Fields Of Equality;	67-68
c)	Spiritual Soul-Power Vs Spiritual-Physical Power.	68-72
d)	List of God-men With Their Spiritual-physical Magnets and Powers.	72-77
VI	UNO and The New World Order: The Hour of God and The Whole Day of God	79-86

Koviloor Digital Library

Chapter No.	Headings and Sub-headings	Page No.
APPENDIX		
I.	Mother's Experience of Grace-Light	**A1-A3**
II.	Mother on Grace-Light and Body – Transformation of Swami Ramalingam	**A4**
III.	Passages on Transformation of Swami Ramalingam's (Vallalar) Body from His "Jothi Agaval" Poem (referred to the Mother, Sri Aurobindo Ashram)	**A5-A6**
IV	Author's Note on Changes in the Swami's body by Supramental Transformation, reproduced from his book "Arut Perum Jothi and Deathless Body"	**A6-A10**
V.	About the Author and the Book.	**A11-A13**

Koviloor Digital Library

LIST OF ILLUSTRATIONS

1.	Vallalar with halo of Grace-Light around his golden-tinged body: as on the eve of His dematerialisation	Front Cover
2.	Sri Aurobindo (1872-1950) as in 1950	Front cover inside
3.	Vallalar's usual picture in standing posture with General Grace-power	Inside the Book
4.	United Nations General Assembly	"
5.	The Olympic at Barcelona in 1992	"
6.	Satya Jnana Sabha Shrine at Vadalur	"
7.	Siddhi Valagam (New) shrine of Vallalar	"
8.	Siddhi Valagam (Old) Shrine	"
9.	Lamp of Light lit up by Vallalar	"
10.	Door leading to His closed room	"
11.	Vallalar in His New body with radiation of white Grace-Light (as seen in vision by the author in 1981)	"
12.	Sri Satchidananda Swami of Anandashram with Supramental Grace-Power of Vallalar Since March 1994.	"
13-14	Swami Ramdas (1884-1963) and Mother Krishna Bai (1903-1989) — Both with Supramental Grace-power of Vallalar since March 1994	Inside the book
15	Bed room of the Author whom Vallalar visited in His New radiant body in 1981.	"
16.	Front room of the Author's residential house of the Ashram	"
17.	Bed room of the Author's father which also Vallalar visited in 1981.	"

Koviloor Digital Library

18.	Sri Sathya Sai Baba as in 1993 with Supramental Grace-power of Vallalar since April 1992	"
19.	Vallalar in sitting posture with halo of Grace-Light around his golden-tinged body (and with same Grace-power of deathless body as on the cover page picture)	"
20.	Yogi Ram Surat Kumar with Supramental Grace-power of Vallalar since March 1994	"
21.	Swami Saravanananda of Dindigul as in 1993	"
22	Sri Natana Gopala Nayaki Mandir, Madurai.	"
23.	Sri Natana Gopala Nayaki Swamy (1841-1914) with Supramental Grace-power of Vallalar since May 1992	Inside the book
24.	I set of spiritual-physical magnets of saints, Founders of Religions, Avatars, Yogis:	"
25.	II set of Spiritual-physical magnets of Siddhars, Vedic Rishis, Vallalar and of Impersonal Truths	"
26.	III set or profile of Vallalar's magnets (Highest Range of His manifest Divine powers) **A to E and E1 : Ashram Premises in Dec. 1994**	"
27. A	The Inner Sanctum of Sri Aurobindo Ashram.	"
28 B.	Samadhi of Sri Aurobindo and the Mother	"
29 C.	Reception Hall	where a highest divine power of Grace for Body transformation also prevails since Apr. 1994.
30 D.	Meditation Hall	
31 E	Amrita's Room	"

Koviloor Digital Library

32E-1	Magnification of the narrow Square-lined floor-space where Vallalar has fixed since Apr.1994, a highest integral divine power of Grace. See notes under E of Amrita's Room.	
	Ashram Bulletin pictures F to K : Darshan Day pictures and Sri Aurobindo's Relics pictures of the Ashram from 1988 to 1994 showing its progressively increasing powers in 1989, 1992 and 1994.	Inside the book
33 F.	Meditation Hall on 29 -2-1988 (Supramental Darshan Day)	Inside the book
34 G.	Sri Aurobindo's Relics picture; on 30-8-89 Meditation Hall and open courtyard showing the settled Supramental power since Jan. 89.	
35 H.	Meditation Hall on 29-2-1992 (Supramental Darshan Day)	Inside the book
36 I.	Open courtyard in the Relics picture (as in Aug. 93 Bulletin) showing the settled SAT power since Aug. 92	Inside the book
37 J.	Meditation around Samadhi on usual Darshan Day, 21-2-1988.	Inside the book
38 K.	Meditation around Samadhi on Usual Darshan Day; 24-4-1994 showing the newly settled Deathless body-power of Vallalar as in His New Radiant Body.	Inside the book
39.	Author's picture as in 1994	Inside the book
40	Vallalar in His New Radiant Body with White Grace-Light as seen in vision by the Author in 1981 (same as the one inside the book)	Back cover inside
41.	The Mother (1878-1973) of Sri Aurobindo Ashram as on 5-7-1969 during the period of Superman Consciousness, called by her later "The New Consciousness" (ie., Supramental)	Back cover

Koviloor Digital Library

SIGNIFICANCES OF COVER PAGE PICTURES AND OF VALLALAR'S:

Front Cover

Colour picture of Vallalar alias Swami Ramalingam (1823-1874) with halo of Grace-Light all around his golden-tinged body (a representation of his deathless and luminous, transformed body with radiation of Grace-Light) in his standing posture – the picture useful for meditation or remembrance of the Swami along with Grace-Light.

FRONT COVER INSIDE

Sri Aurobindo (1872-1950). His picture as in 1950. A high Supramental Grace-Power of Swami Ramalingam has entered him and his Ashram (after his Maha Samadhi) since 1989 for collaboration in the divine work. Sri Aurobindo may be remembered with Grace-Light for one's Supramental realisation and transformation.

BACK COVER INSIDE

Swami Ramalingam in standing posture, of His re-formed New Body with halo: and the picture useful for practice of integral yoga for the beginners and others too. (The same colour picture with full halo also given inside the book.).

INSIDE THE BOOK

Vallalar's usual standing picture with General Grace-Power. It is useful for practice of Integral yoga by the beginners.

Swami Ramalingam in sitting posture with halo of Grace-Light all around his golden-tinged body (a representation of his deathless and luminous transformed body with radiation of Grace - Light) - the picture useful for remembering the Swami along with His Grace - Light, and for touching His Face, Hands and Feet together.

Koviloor Digital Library

INSIDE THE BOOK, AND BACK COVER INSIDE

Swami Ramalingam in standing posture with halo of transparent white Grace-Light all around his body. (a representation of his deathless and radiant, newly re-formed triple body ie., after his dematerialisation) : He visited the author in 1981 in this form of a wholly glorious body with radiation of dynamic and vibrant Grace-Light from his body — the picture useful, whenever the Swami has to be remembered along with Grace–Light, and for one's Supramental realisation and body-transformation.

BACK COVER

The Mother (1878-1973) of Sri Aurobindo Ashram as on 5-7-69 during the Superman consciousness period of 1969. A high Supramental Grace-Power of Vallalar has entered Her since 1989. i.e., after her Maha Samadhi, as explained in the book. The Mother may be remembered with Grace-Light for one's Supramental realisation and transformation.

Koviloor Digital Library

APPENDIX I

MOTHER'S EXPERIENCE OF GRACE-LIGHT

Grace-Light. Oh! I liked it very much in his letter... Grace- Light. That, that is what is working, you know; the work that is being done **through this (the body),** it is absolutely like that, it is absolutely like a Grace-Light. I liked it very much. It is absolutely this.

Well, it is a light that has many degrees, and in the most material, it is lightly ... it must be the supramental force because it is lightly golden, lightly rosy (you know this light) but very very pale. **There is one** (gesture pointing to a higher strata) which is **white like milk, opaque**-that is very strong. **There is one** (gesture pointing very high) **which is white** ... which is a light that is **transparent**. That, that is something interesting; a drop of it on the hostile forces, it dissolves them. They melt like this (twinkling of the eye). **I said all this to Sri Aurobindo, and he confirmed it absolutely. It is essentially the Grace in its state** ... (gesture pointing very high) **supreme. It is a Light,** it has no colour, you see, **it is transparent,** and this light (I experienced it, and I say this because I know): one puts it on a hostile being and ... it dissolves like this. It is extraordinary ... and then, under its aspect which we could call benevolent (that is the Grace which succours, and which helps, and which cures), it is white like milk. And if I want an action absolutely material (but this is recent-**it is only recently since the coming of this New Consciousness) so in its action that is physical on the physical, it becomes slightly coloured: it is**

Koviloor Digital Library

luminous. It is golden with rosy inside but it is not rosy (Mother takes a hibiscus flower near her) it is like this.

FOOT NOTES :

The Mother's above remarks on Grace-Light and its three levels or degrees have appeared under 11th July 1970 in volume XI of L' Agenda De Mere as published in 1981. The above passage has been translated from French—By courtesy to the Institut De Recherches Evolutives, Paris.

1. The author of this book has given the title to the above passage, and also the foot notes 2 to 4.

2. See Appendix III (a) to III (f) of his book "Arut Perum Jothi and Deathless Body" (Volume I), and its introductory page which also shows the above passage. **The author** as an inmate of Sri Aurobindo Ashram and **as a disciple of the Mother, sent to Her his letter** dated 4.7.1970 through Satprem of the Ashram with a covering letter to him—**regarding the body -transformation of Swami Ramalingam by the power of divine Love and Grace-Light, as revealed in the Swami's poem "Jothi Agaval".** A true and faithful translation of the relevant part of the poem was done in simple and good English for a ready understanding of the matter and it was also sent to the Mother. However, the Swami was wrongly reported to the Mother to have died, though instead he had dematerialised his transformed body and disappeared in 1874, though only apparently.

Koviloor Digital Library

3. **See Appendix II to IV of this book: Mother's spontaneous remarks on Grace-Light, as originally passed on to the author by Satprem on 12-7-70** (see Appendix II) are the same as given in the L' Agenda on 22-7-70, and **end with the words ... Supramental Consciousness OR THE GRACE-LIGHT AS SWAMI RAMALINGAM CALLED IT** . Subsequently on 28-7-70 the words in capital were dropped out and instead the Mother's words, subsequent remarks (made in a different context) viz., "Grace-Light is ... one activity of the supramental" were added: The modified and diluted subsequent remarks are given in Appendix III (c) of the former book. The modification was done evidently to avoid the controversy which Sri Sethna as a spokesman of the Ashram raised, by his happening to question the sanctity or validity of the Mother's spontaneous and independent spiritual view and experience on the matter referred to her by the author. However the fact that the **Mother held the firm view, that Swami Ramalingam was directly in contact with the Supramental,** was not at all reported to the author in the reply letter of Satprem.

4. **Superman Consciousness since 1-1-1969, entered with its golden Light the Mother's body. It was later called by her by a more appropriate name, "the New Consciousness", to mean the Supramental.**

Koviloor Digital Library

APPENDIX II

Mother On Grace-Light and Body-Transformation of Swami Ramalingam

"The translations of the experiences of Swami Ramalingam has been read to Mother and She does not doubt at all their authenticity; She particularly liked the way the Swami called this light, the "Grace-Light", and She said that this corresponded to Her own experience. She remarked that it is very probable that throughout the ages, and even now, a certain number of individuals, known and unknown, have had similar experiences. The only difference is that, now, instead of an individual possibility, it is a collective possibility—this is just the work of Sri Aurobindo and the Mother to establish as an earthly fact and as possibility for every one, the Supramental Consciousness or "Grace-Light" as Swami Ramalingam called it."

12-7-1970 Satprem.

Koviloor Digital Library

APPENDIX III

PASSAGES ON TRANSFORMATION OF SWAMI RAMALINGAM'S (VALLALAR) BODY FROM HIS "JOTI AGAVAL" POEM

(Referred to the Mother, Sri Aurobindo Ashram)

"O My unique Love that has welled up in my heart and filled it up so as to make my life blossom!.. O My unique Love! Thou hast given Thyself to me and transformed me by the Grace-Light! O My unique Love that has united with me in my heart so as to transform my body into a golden one!" (Stzs. 738-739).

"The skin has become supple; the influx of the nerves all over the body is vibrating with pauses in between; the bones have become pliable and plastic in its nature; the soft muscles have become truly loosened; the blood has become condensed within; the semen has become confined in the chest as a single drop; the petals of brain have blossomed or expanded; amrita is welling up into springs all over the body and filling it up; luminous forehead perspires; luminous face brightens up; breath, full of peace becomes cool and refreshing; inner smile beams up; hair stands on its end: tears (of joy) flow down towards the legs: mouth vibrates into the passionate calling (of the Divine); ear-tubes ring with the sense of humming noise; body becomes cool; soft chest moves; hands join (as in prayer); legs revolve or spin round (Stzs. 725-732); mind melts sweetly; intelligence becomes full of Light, the will equally becomes full of joy and harmony; the individuality has enlarged itself

Koviloor Digital Library

everywhere universally; the heart has blossomed into outward manifestation to be felt by the world without; the form of knowledge-body has become blissful; spiritual egoism of the senses too has melted away; the tatvas (of body, life and mind in their lower levels) have dissolved wholly and only satva or the truth-principle uniquely prevails, (Stzs 733-736); attachment to objects of the senses and to the things of the world has dissolved away; the illimitable aspiration for Grace grows and intensifies." (Stzs. - 737) — Reproduced here from the author's book "Arut Perum Jothi" and Deathless Body - Volume I as in its Appendix III (a).

APPENDIX IV

AUTHOR'S NOTE ON CHANGES IN THE SWAMI'S BODY BY SUPRAMENTAL TRANSFORMATION

The transformatory changes referred to in the above passage have occurred in the Swami's body in an advanced or even the final stage of transformation. In many earlier songs of Book 11, he spoke of having obtained from the Divine the boon of deathlessness of body and that his body became filled with Light and Amrita of Bliss giving deathlessness of body. However in the foregoing passage of "Jothi Agaval" poem in Book 12, we observe a certain character of the final trend of its transformation. Here all the parts and cells of his body (sapta dhatu or all the seven kinds of cells)–bones, muscles, skin, brain, nerves, blood, lymph and semen—hands and legs and body as a whole—are mentioned to have undergone characteristically new changes in the cellular substances and functions, thereby indicating a

Koviloor Digital Library

transformation not merely in the individual cells or particular groups of cells and part or parts of the body but collectively and integrally in all the different kinds of cells of the body as a whole. This indicates a collective and simultaneous all-round transformation in all cells and substances of the body, thereby assuring a first guarantee of deathlessness of cells in their individuality as well as in their total collectivity, and making a collective impact and influence of the body on the immediate physical atmosphere and surroundings —bringing about results such as the creation of an equally audible etherial atmosphere by which swami's public speech could be heard equally well everywhere among his large audiences. It seems that the commonly and freely existing physical elements of his physical surroundings such as air and ether (and possibly the other elements too) underwent changes in the presence of his transformed body and took a new equality for their higher functions.

Eventually, in the final state of transformation, the Swami speaks of as having attained a vast or enlarged golden physical body, a deathless, decayless, indestructible, ever-pure, ever-growing and ever - prospering physical body, a sleepless and shadowless luminous physical truth-body, a supple and pliant physical body which would allow all the elements of nature, from the gross matter to the powerful radio-active cosmic rays, and even instruments of weapons, to pass through it without obstruction and resistance and hence without harm.

(தடுக்கப்படுதலில்லாத தனி வடிவம்; இறவா அழியா என்றும் ஒங்கும் வடிவம்; அழியா வாய்மை உடம்பு)

Koviloor Digital Library

We shall now deal with sleeplessness of his deathless body. Just as the material body of ignorance in its sound sleep implies a tamas or inertia of sleep in all its cells individually and collectively thereby ensuring, though negatively, a total and even rest of sleep of the body which is recognised (though only after the sleep) as a sort of happiness of body, so too the Swami's deathless and wholly ever sleepless body enjoyed continuously its characteristic blissful energies and awareness and positive rest and repose in all its cells both individually and collectively, thereby indicating that all its cells became conscious and luminous and enjoyed constantly not merely Peace and Rest but also Light and Bliss and assumed their Substance and Nature.

Further the collective or a simultaneous and total transformation of all the cells of the Swami's body is proved by internal evidences and also supported by an event subsequent to his dematerialised disappearance in 1874—the event of the descent of Superman Consciousness into the Mother's body in 1969 when She felt its action in all parts of her body and characteristically exclaimed in joy, saying that it is everywhere, everywhere in her body with its golden Light. Of course, we take for our purpose, but based on the materials before us that the Superman Consiousness, in the circumstances of the event must be the Swami's dematerialised Supramental bodily consciousness itself that came out of Compassion and Benevolence into the Mother's body to help her in its transformation and it was spread out everywhere even physically.

Again the state of Swami's deathless body was such that his material physical body became filled with the

Koviloor Digital Library

Truth-Light of Grace and was fully conscious in and by itself and also conscious of the Divine with impulsions of Bliss, It was a natural and spontaneous state of deathlessness of body without any need to maintain it or defend it from the attacks of the Inconscient dark forces of death by the power of his own Tapas; rather it was spontaneously maintained by Arul or Grace. The Swami called it a result of Arul Siddhi and it cannot come under what Sri Aurobindo would call a transformation maintained by one's personal yoga-siddhi. God of Death rather ran away from him afraid of being dissolved by the Light of his physical body. His ever-pure deathless physical body was a result of the integral transformation of the triple body– —Suddha deha, Pranava deha and Jnana deha—the physical, subtle and causal. It was meant for an earthly fulfilment. By divine sanction and will, the deathless triple body was given to him, as the God's acknowledged representative of the earth-nature, in order to share its powers freely with everyone in "a free play of self-giving of himself everywhere". It was also meant to be sacrificed at the end to establish a collective atmosphere of the forces of physical transformation by bringing about the manifestation of the divine Light on the earth and also by entering into all the physical bodies. So essentially speaking, his supramentalised physical deathless body was sacrificed by him, by a process of its dematerialisation in order to fix its powers into the earth-nature (See poems "Enna punyam", "Suddha Siva Nilai", Pandu Aadal and the last message of "Sabhai Vilambaram"). The Swami even declared that there was a collective atmosphere of body's deathlessness in his Sanmarga, in its fold and fellowship, in as much as the Sanmarga stood for the

Koviloor Digital Library

path of Truth-conscious life that cancels the death of body and that it was founded and established on the earth by the Divine Himself and that it is to be strengthened by the imminent and direct manifestation of the Light on the earth. Swami Ramalingam, affirming the deathlessness of his transformed physical body, has observed that it has been blessed and maintained by the rhythm of the vibration or Dance of the Divine Lord in the world of Truth-Light and that it has a power or influence to evolve the collective life of this world as well as of other worlds, because of the "common state of transformed substances" which his deathless body possessed. (12-20-11; 12-39-9 and 10; 12-15-2). But yet he was more actively interested in and played his active role or part for the manifestation of the Divine Light of Grace on the earth, and that for a quickened pace of its destined divine evolution. He assured the people that he was destined by the Divine Will to perform, on the earth and in all the heavens for an eternal time, miraculous acts of divine perfection, even as the Divine would verily do, and that to the wonderful amazement of the great and worshipful saints, sages and siddhars of perfect divine nature and fulfilment (Ref.Pandu Aadal stz 10). See ch. XVII and ch. VIII for further details. Reproduced here from the author's book "Arut Perum Jothi and Deathless Body"—Volume I as in its Appendix III(f)—last part.

Koviloor Digital Library

APPENDIX V

About the Author and the Book

Born on 1st August 1922 on the Visakha star day, Sri T.R. Thulasiram got educated in Madurai and practised as a Chartered Accountant since 1948. His father Sri T.K. Rama is a well known public figure, an Ex-MLA; and a reputed Nationalist of the freedom movement of the country. The author had in 1957 experiences of the inner blissful Light of Grace, followed by deep Peace and Ananda. He took mantra initiation in 1958 from Swami Ramdas of Kanhangad near Mangalore. Later, inspired by Sri Aurobindo and the Mother, he joined their Ashram in 1969 – the year of the descent of Superman Consciousness or rather "the New Consciousness".

When he referred to the Mother in 1970 about "the Vast Grace-Light" (Arut Perum Jothi) of Swami Ramalingam alias Vallalar, She spontaneously observed that she liked very much the Grace-Light and it is essentially the Grace in its supreme state, and by its material action on her physical body since recently with the coming of the New consciousness, the Grace-Light becomes slightly coloured, golden with rosy within; and that Swami Ramalingam was directly in contact with the Supramental.

After the publication of the author's magnum opus, "Arut Perum Jothi and Deathless Body" by the Madras University, Vallalar visited him in 1981 in his residential house of the Ashram and gave him the vision of His luminous and New deathless body with dynamic radiation of transparent white Grace-Light in his body and simultaneously all around it, from over the head to

Koviloor Digital Library

feet and down below. The Mother came the next day in her luminous body and gave him the Mantra of Arut Perum Jothi.

In the twenty five years of his Ashram life which is happily continuing, the author made research on a scientific basis in many fields of spiritual discipline, and notably in the spiritual-physical powers of the well-known god-men of the world from the Vedic to the modern times, as shown by or felt in their respective magnets duly consecrated to them each. This led to the greatest discovery in the spiritual history of the world. That is, Swami Ramalingam uniquely realised a highest range of divine powers in his soul, nature as well as in his proclaimed deathless body which is filled with Grace-Light. His magnets and pictures and his Mantra of Grace-Light amply prove this, and hence they can be used for our integral yoga and for our body-trans formation, and one shall lovingly remember Him always with Grace-Light to get success in this.

The Mother and Sri Aurobindo and a few other yogis have come to bear since recently such a highly increased Grace-power in their atmosphere due to the fact of the settled presence of Vallalar in their ashrams too since 1989 to 1994. The author has served as a humble instrument for this divine mission; but this is a new trend in the Supramental evolution whereby any god-man with spiritual realisation, past or living, would get blessed with Vallalar's super Grace-Power for the purpose of a divine collaboration in helping devotees for their spiritual evolution and for body-power transformation.

Koviloor Digital Library

The author has brought to light the divine role Vallalar is playing since 1874 and even now by his Presence and Powers around each man and in international forums, UNO, the Olympic etc., in order to unite the human kind and that on a spiritual basis too. This book is an outcome of these findings which are scientifically based on spiritual-physical magnets and their powers.

Koviloor Digital Library

Koviloor Digital Library

Koviloor Digital Library

3

SWAMI RAMALINGAM alias VALLALAR(1823-1874)

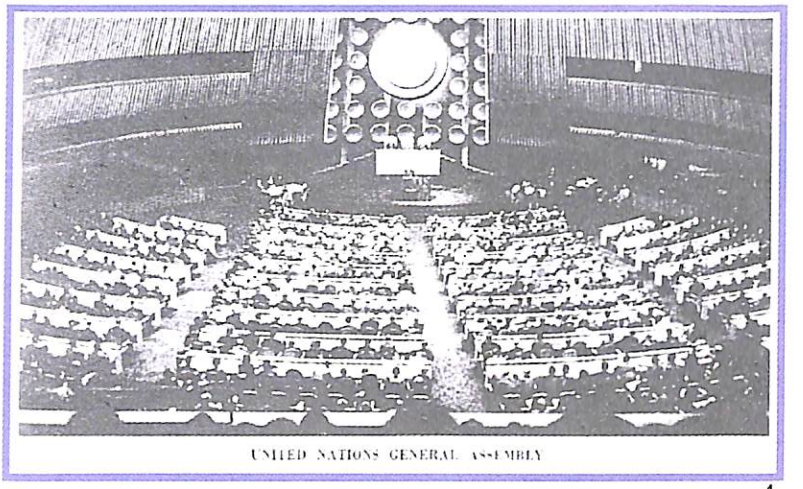
His Mantra : Arut Perun Jothi, Arut Perun Jothi;
Thanip Perung Karunai Arut Perun Jothi

Vast Grace-Light, Vast Grace-Light;

Supreme Compassion, Vast Grace-Light.

Vallalar's usual Picture with General Grace-Power useful for practice of integral yoga for the beginners. But to get body-transformation, one shall remember Him always along with Grace-Light.

Space Donor : N. MAHALINGAM & COMPANY

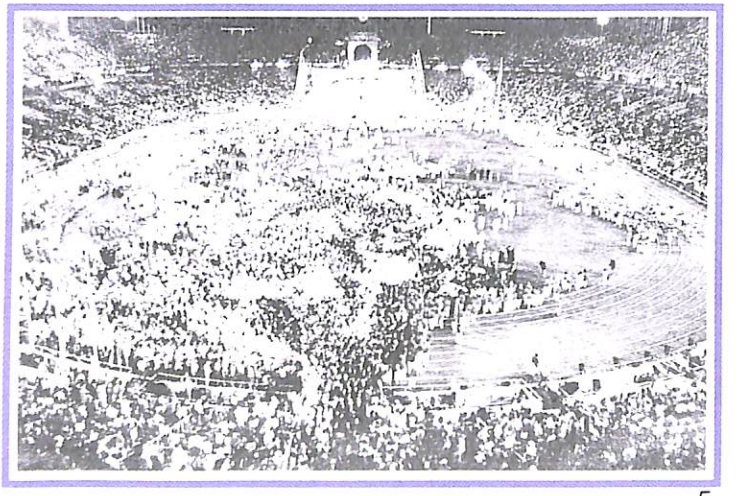


4

United Nations General Assembly

(By Courtesy to : The UNO INFORMATION

(Grace-Power of Swami Ramalingam prevails in UN General Assembly & UNO)



5

25th Olympic at Barcelona, 1992: with the olympic flame, audience, athletes and players in the stadium.

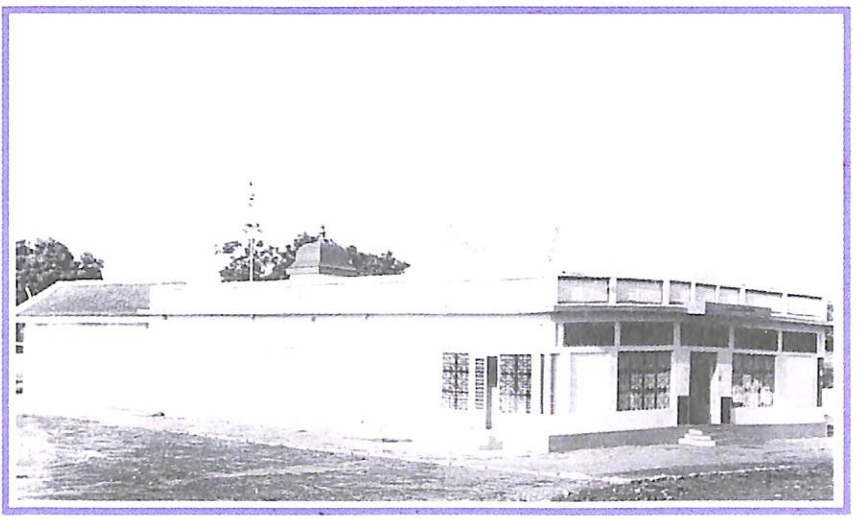
By Courtesy to : SPORTS STAR, MADRAS.

(Grace-Power of Vallalar prevails in every Olympic)

Koviloor Digital Library

6

Satya Jnana Sabha Shrine of Light of Truth-Consciousness at Vadalur opened in 1872 to honour the Will of the Divine, to manifest on earth Supramental Light of Grace. Supramental Physical Power of the Shrine is felt in UNO, and the Olympics and International forums ever since 1874.



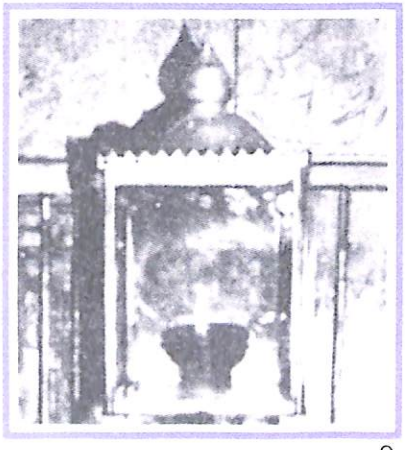
7

Siddhi Valaga (New) Shrine at Mettukuppam Where Vallalar lived last and had his luminous and shadowless deathless body which he dematerialised at the end of Jan.1874 when the Supreme Divine had manifested and settled at his place as the Being of Grace-Light. He dematerialised his transformed body in order to enter all the physical bodies.

Koviloor Digital Library

8

Power of Siddhi Valaga (old) shrine as in its left room or its tiled roof gets harmonised with that of His radiant and deathless New body which He has re-formed, after his dematerialisation, in the Divine Presence. He manifested his New-body to the author in 1981, and to the Mother in 1907 (as inferred from Her 1st and 8th visions).

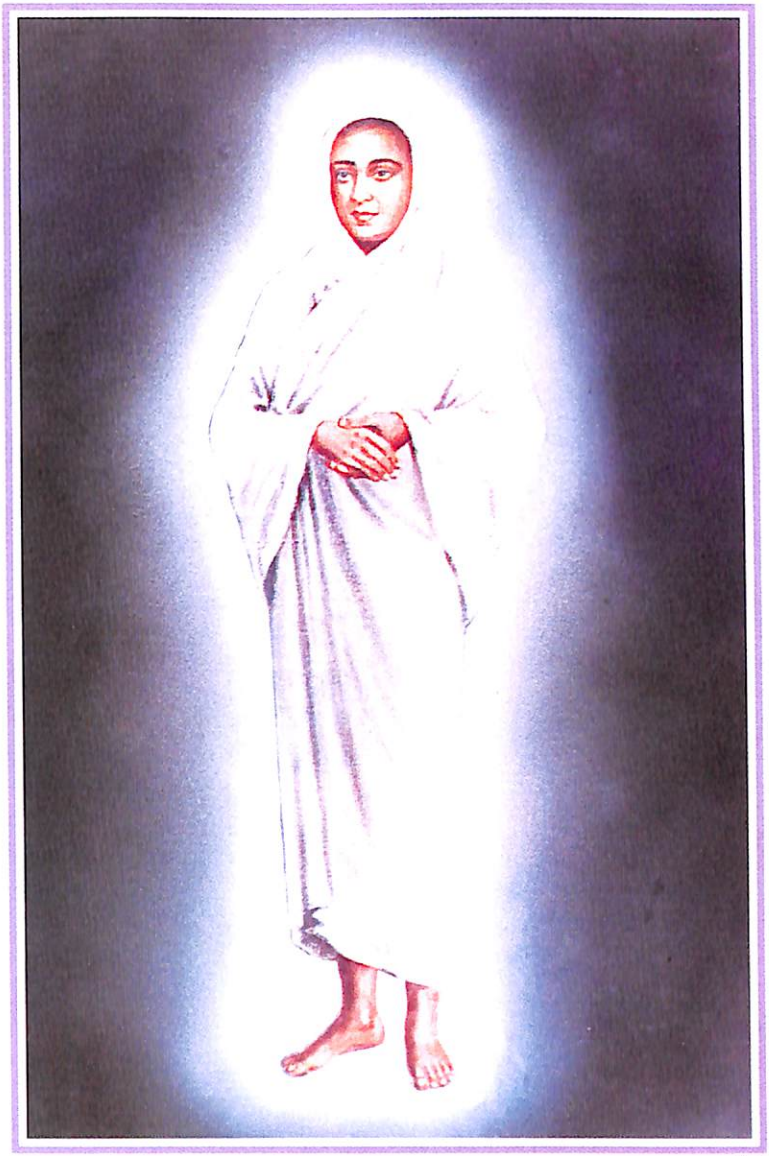


9

10

Lamp of Light lit up by Vallalar and the Door leading to the closed room below the said roof where Vallalar dematerialised His body in 1874 and then re-formed His New Body. It is time now to keep it open for public view, as He is universally present, even physically around man, in the UNO, in the Olympics and in global forums since 1874.

Koviloor Digital Library

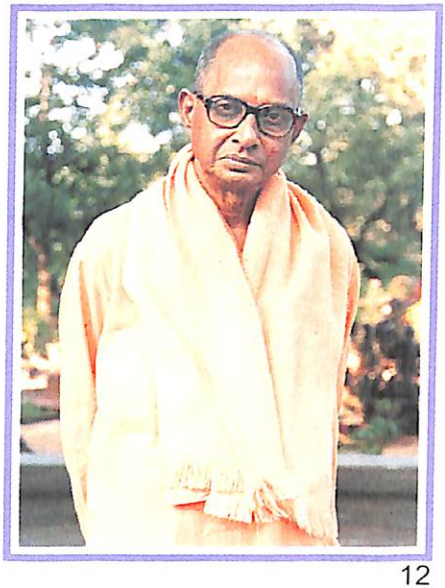


11

Dissolving away the Ignorant darkness, Vallalar visited the author at his house in 1981, in His wholly radiant and deathless New body with vibrant and transparent white Grace-Light inside His body and radiating out and around it, from above the head to the feet and down below. The whole picture – His body, the environ of Grace-Light and the farther environ of divine darkness as seen in the author's vision carry a highest divine power of His triple deathless body on the earth.

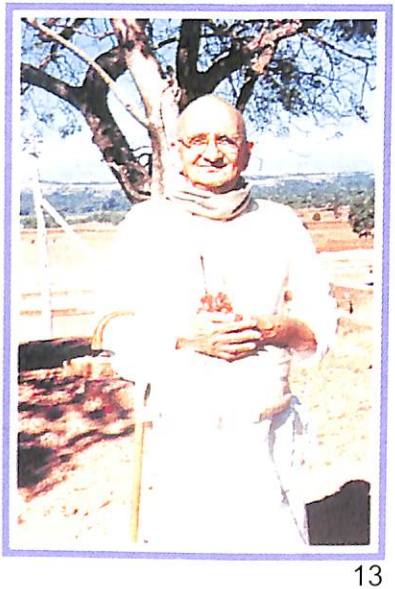
Space Donor : SRI BHAGAVATHI TEXTILES LTD.

Koviloor Digital Library



12

Sri Satchidananda Swami, as in his room in Anandashram, Kanhangad (Kerala) as in 1994.



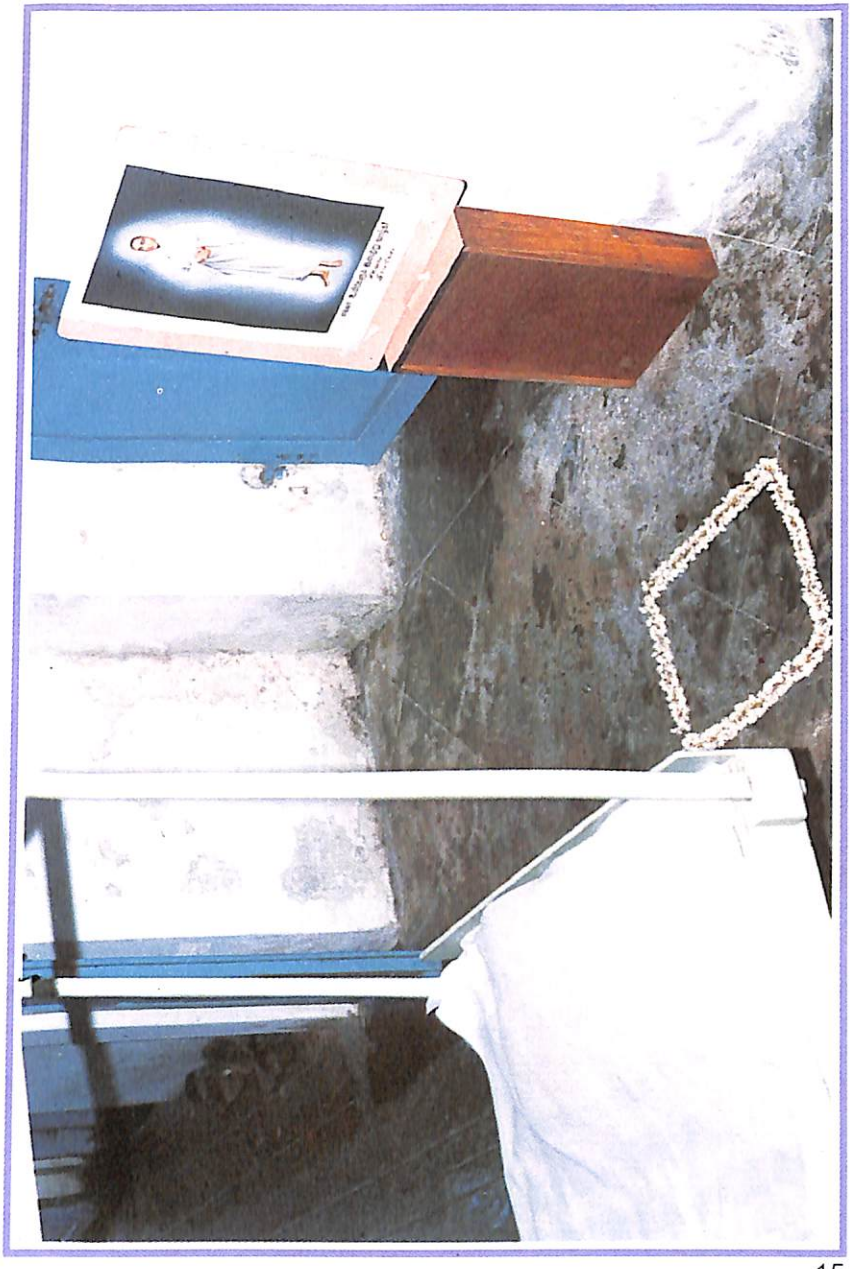
13

14

Swami Ramdas (1884-1963) & **Mother Krishna Bai** (1903-1989).

Founder saints of Anandashram. A high Supramental Grace-Power has settled since March'94 in their Ashram and in them (i.e., after their Mahasamadhi), and in their disciple Satchidananda Swami, when Vallalar's picture was touched with that of the last.

Koviloor Digital Library



15

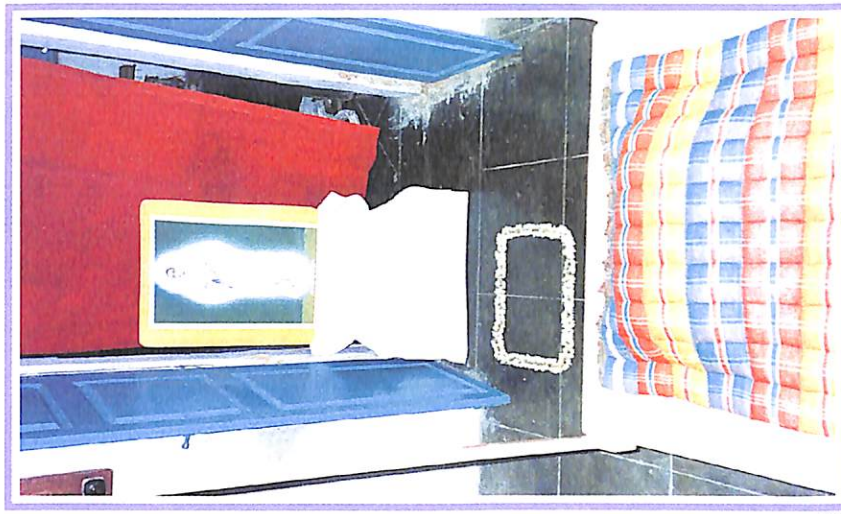
Bed room of the author where in 1981 Vallalar gave him actual vision of His re-formed radiant, deathless triple body. It shows marked floor-space where the Swami stood and fixed therein a highest divine integral Grace-Power, a Spiritual to Physical divine power. The room, bed and cot also show a high divine power, as He sat on the bed-corner, near marked-floor.

Koviloor Digital Library

16

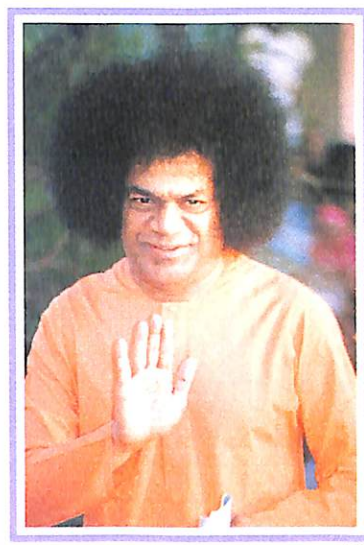
Front room of the author's residential house of the Ashram, showing the pictures of 1) The Mother as in Her balcony darshan on 24-11-67, and 2) Vallalar as in His full radiant New body as seen by the author and 3) Vallalar's usual picture before dematerialisation.

Koviloor Digital Library



17

Bed room of the author's father which also Vallalar visited then, and fixed a high divine power on the marked floor-space where He stood. A lesser power is also felt in his bed and cot.



18

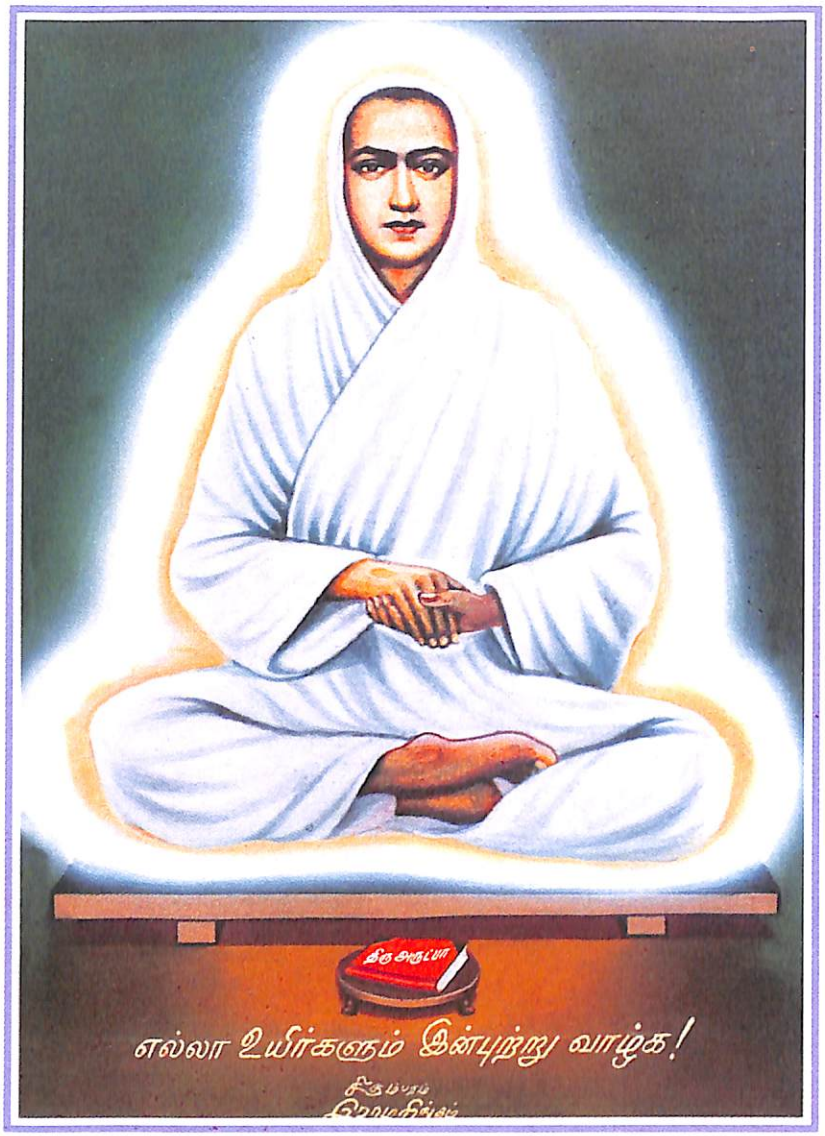
SRI SATHYA SAI BABA as in 1993

With courtesy to Satya Sai Baba Publication Trust.

(A high Supramental Grace-Power has settled in Him and in His Ashram since 1993, i.e., after touching His picture with Vallalar's together)

Space Donor : M/s. USHA COTTON MILLS, Madurai.

Koviloor Digital Library



19

(see also front cover Standing Picture)

A sitting picture of Vallalar representing His transformed, luminous and shadowless and golden deathless body on the eve of his dematerialisation. The picture carries deathless power equally in His body, environ and in the farther environ with its corners. His body, mind and soul, become one equal power, that is to say, Vallalar realised a triple deathless body — Suddha deha, Pranava deha and Jnana deha.

Space Donor : BANNARI AMMAN SUGARS LTD.,

Koviloor Digital Library

20

Yogi Ram Surat Kumar of **Thiruvannamalai** as in 1994.

A high Supramental Grace-Power has settled in him and in his Ashram since March 1994, When his picture was touched with Vallalar's.

21

SWAMI SARAVANANANDA OF DINDIGUL as in 1993

SAT-oriented Supramental Grace-Power is felt in him and in his quarters.

Koviloor Digital Library

22

Sri Natana Gopala Nayaki Mandir: at Teppakulam, Madurai-9.

SAT-oriented Supramental Grace-Power has settled in the Saint and his Shrine since May 1992 (i.e., long after his Maha Samadhi.) When the author garlanded His idol, remembering Vallalar.

23

SRI NATANA GOPALA NAYAKI SWAMI OF MADURAI (1841-1914)

With Courtesy to : **Sri M.R.S. KRISHNAMURTHY**

102-103, Palace Road, Madurai - 625 001.

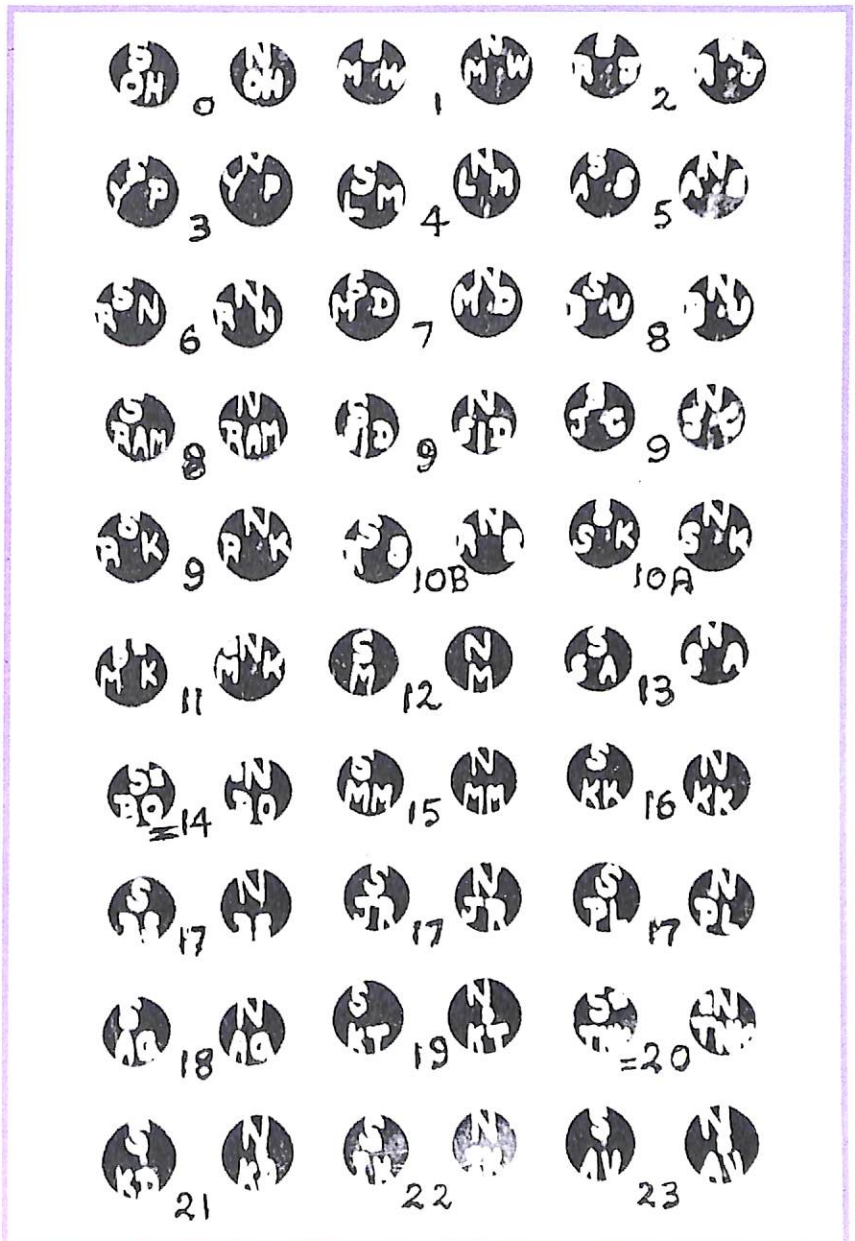
Koviloor Digital Library

I SET : (See p72-3)

SPIRITUAL—PHYSICAL MAGNETS

SAINTS — FOUNDERS OF RELIGIONS

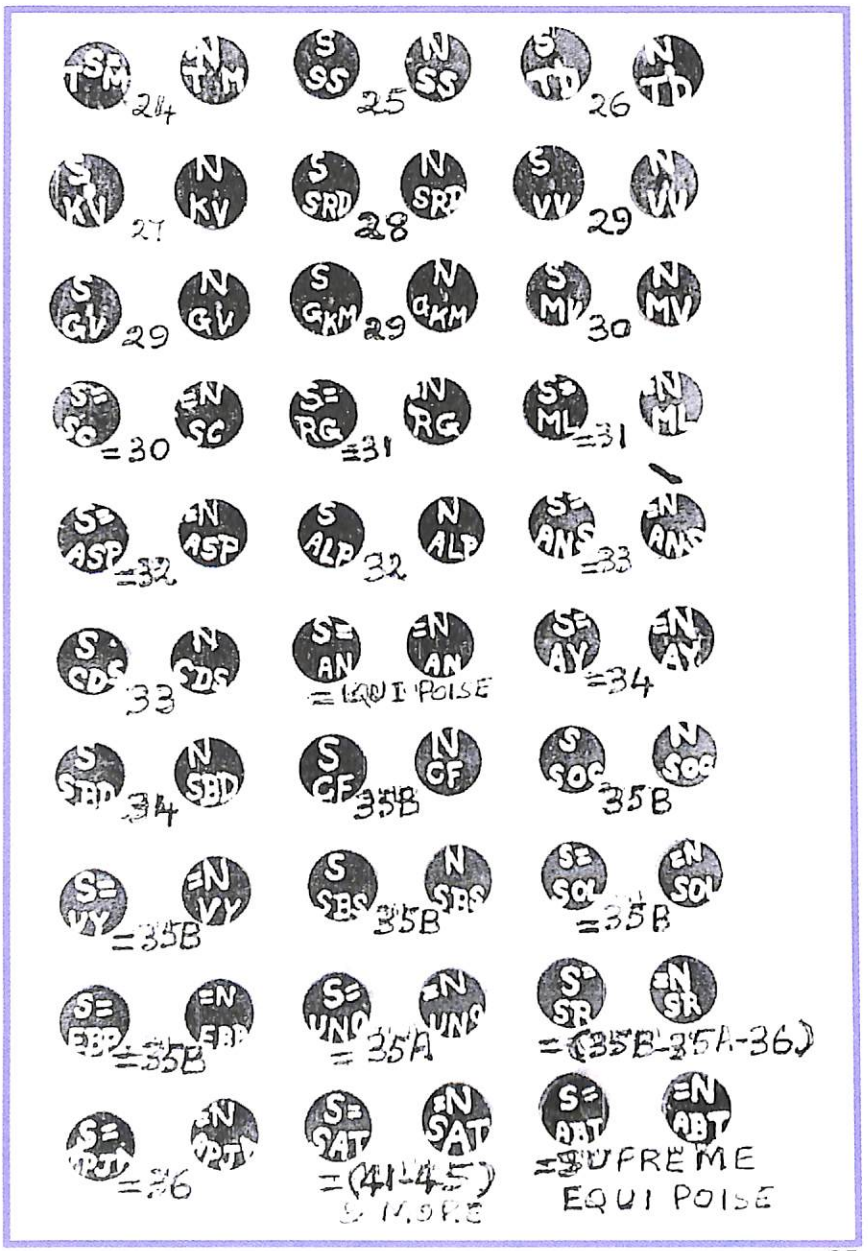
– AVATARS – YOGIS



II SET : (See p74-7)

SIDDHARS — VEDIC RISHIS — VALLALAR AND MAGNETS OF IMPERSONAL TRUTHS

APJA (God of Grace-Light) - SAT - ABT (Absolute Truth)


S TM N TM 24
S SS N SS 25
S TD N TD 26
S KV N KV 27
S SRD N SRD 28
S VV N VV 29
S GV N GV 29
S GKM N GKM 29
S MV N MV 30
S= SC =N SC =30
S= RG =31 =N RG
S= ML =31 =N ML
S= ASP =32 =N ASP
S ALP 32 N ALP
S= ANS =33 =N ANS
S CDS N CDS 33
S= AN =N AN = EQUI POISE
S= AY =34 =N AY
S SBD N SBD 34
S GF 35B N GF
S SOC N SOC 35B
S= VV =35B =N VV
S SBS N SBS 35B
S= SOL =35B =N SOL
S= EBP =35B =N EBP
S= UNO = 35A =N UNO
S SR N SR = (35B-35A-36)
S= =36 =N
S= SAT =(41-45) =N SAT
S= ABT =SUPREME EQUI POISE =N ABT

Koviloor Digital Library

III SET : (See p77)

PROFILE OF VALLALAR'S MAGNETS

HIGHEST RANGE OF HIS MANIFEST DIVINE POWERS.

PROFILE OF SWAMI RAMALINGAM'S MAGNETS: HIS MANIFEST POWERS.

=35B

=35A

= 36
INTEGRAL
=(35B-35A-36)

=(41-45)
& MORE

A. No.....

Koviloor Digital Library

PICTURES A to E AND F to K ARE PUBLISHED HERE

WITH COURTESY TO

SRI AUROBINDO ASHRAM TRUST

Notes on A to E Pictures:

The following five pictures, A to E, of Sri Aurobindo Ashram taken on 27th Dec. 94, an ordinary day and at an ordinary hour around 12.45 noon. The pictures may be seen or touched to feel their respective powers and also comparatively interse, but after removing spectacles.

Except Samadhi (B), the inner premises of the Ashram show high spiritual-physical powers. They have to be seen or touched each in the order given under A i.e., from a lesser power to a higher power.

(A) The Mother's balcony, at the top, and Sri Aurobindo's room with windows open, but with dark shade inside, show a high Supramental Grace-Power which got settled in the Ashram, especially in their rooms since January 1989. The open courtyard with its flowers and the tree show the greater SAT power of Satchitananda which settled since Aug. 1992. The Meditation Hall with its dark shade inside, and Amrita's room with its window-light show a highest and integral Spiritual - Physical power of Grace, which settled since April 1994. It is the deathless body-power of Vallalar as in the picture of his New and Wholly radiant body (i.e.,) the manifestation of a glorious body as aspired for by the Mother on 4-6-69, in Her words "If it (the manifestation) were done it matters not, who or where or How" – see Bulletin Aug. 1969, the year of Superman or New Consciousness.

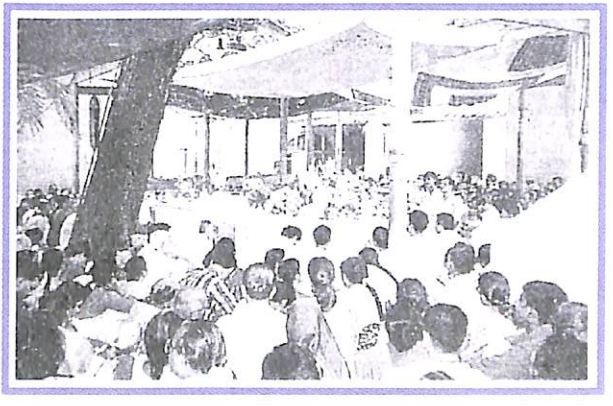
(B) Samadhi (Tomb) of Sri Aurobindo and the Mother show low spiritual-physical power; but on the four darshan days, a highest homogenous divine Grace-Power prevails in the whole Ashram, including the Samadhi and especially since Apr.1994, and likewise on Maha Samadhi days also on 17th Nov. and 5th Dec of 1994 to begin with. This is the effect of darshan days on the power of Samadhi.

Koviloor Digital Library

(C) Reception Hall which can be seen even from the gate of the Ashram shows the greatest transforming divine Grace-Power as in the Meditation Hall and Amrita's room since Apr.1994. However, the pictures of Sri Aurobindo and the Mother, kept therein, show the Supramental Grace-Power, as in their rooms upstairs.

(D) Meditation Hall (with doors of Amrita's room open) shows in its atmosphere and floor a highest divine Grace-Power since Apr. 1994, which is verily the deathless body-power of Vallalar, as explained in the book.

(E) Amrita's Room (down below Sri Aurobindo's) shows since Apr, 1994 a highest or integral divine Grace-Power in its atmosphere and floor, as in C and D pictures. On one side of the folding chair where the author sits on usually is a narrow gap of square-lined floor-space in between the table and almyrah (see its magnified area in E-1) where Vallalar has fixed since Apr. 1994 the highest Grace-Power of His deathless and radiant New body, as felt also in the author's bed room i.e., in its marked floor-space, or rather as in the Siddhi Valagam Shrine Room of Vallalar at Mettukuppam (See and feel its power in the tiled roof over His closed room as in the old shrine).



Samadhi of Sri Aurobindo and the Mother as on 24th April, 1995.

By courtesy to S.A. Ashram & The Hindu

Koviloor Digital Library

27 A

(A) The inner sanctum of Sri Aurobindo Ashram as on an ordinary day 27th Dec, 1994 and at an ordinary hour around noon (see preceeding notes under A). For transformation, expose body or palms and soles to the light and warmth of Sun-light that enters the Meditation Hall, or by standing on the path of its rays thereto.

Koviloor Digital Library

28 B

(B) Samadhi of Sri Aurobindo and the Mother (see preceeding notes under B) as in Dec. 1994.

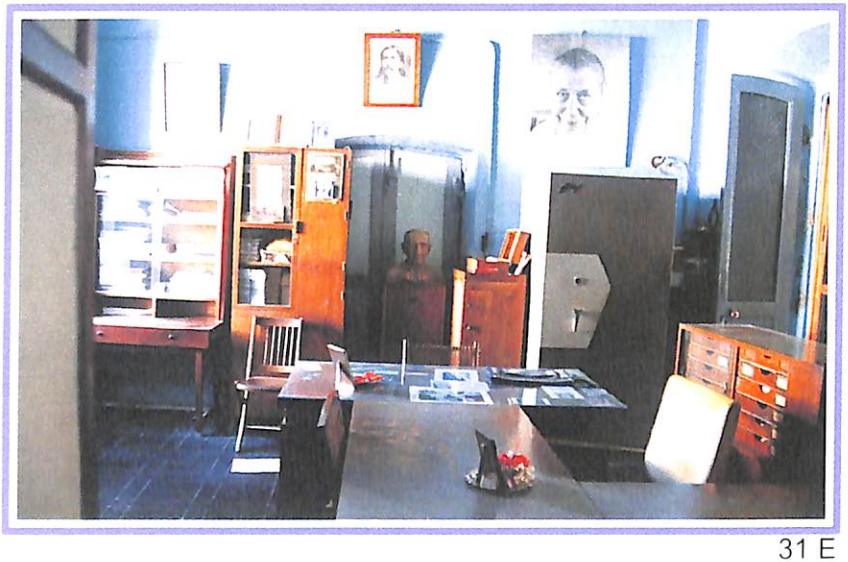
29 C

(C) Reception Hall of Sri Aurobindo Ashram (see preceeding notes under C) as in Dec. 1994

Koviloor Digital Library

30 D

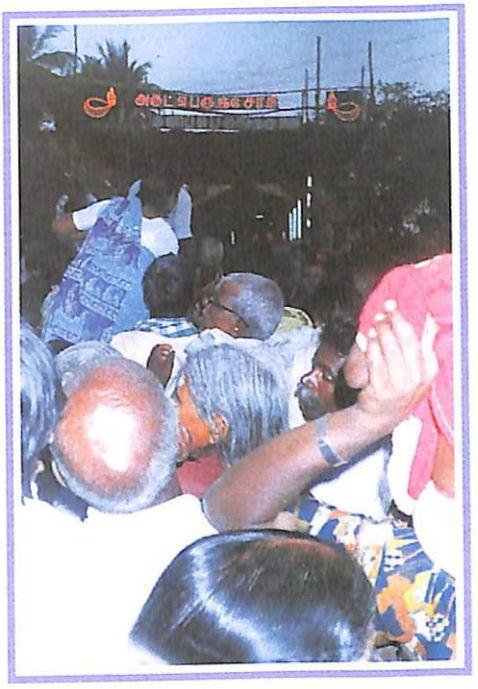
(D) Meditation Hall (with doors of Amrita's Room open). (See preceeding notes under D) as in Dec. 1994.



31 E

(E) Amrita's Room (down below Sri Aurobindo's) as in Dec. 1994. See preceeding notes under E. (Magnification of the narrow floor-space where Vallalar has fixed a highest integral divine power of Grace is shown in E-1).

Koviloor Digital Library

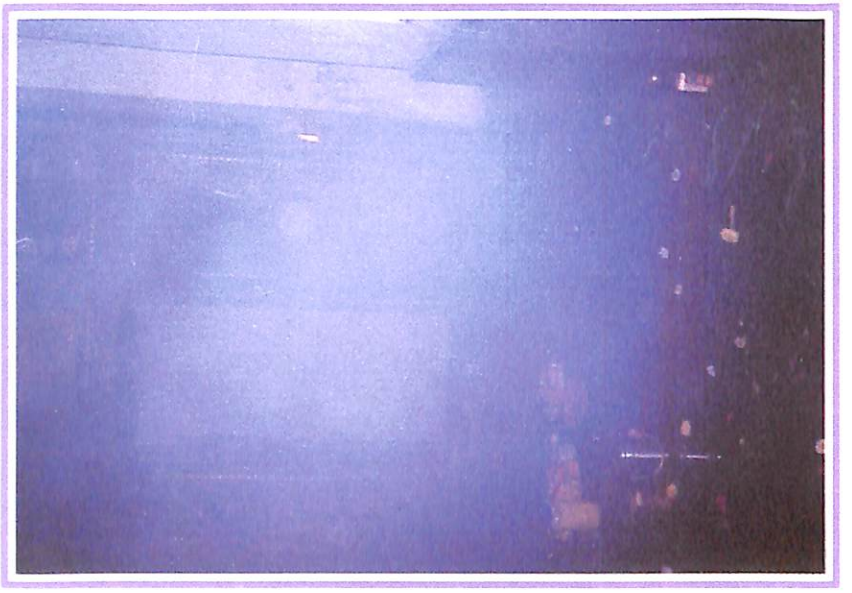


Jyoti Darshan at Satya Jnana Sabha, Vadalur

32 E 1

E-1: Magnification of the narrow square-lined floor - space where Vallalar has fixed since Apr.1994, a highest integral divine power of Grace. See notes under E of Amrita's Room.

Koviloor Digital Library



Room of Vallalar (See notes to pictures 7 and 8).

His New Body with radiation of Grace-Light is as powerful as the transforming light of oil-lamp herein, or as lit up in one's house before his haloed picture or at the floor-space where he manifested once, or as in the sun–light that enters such house. Palms and soles and the body may be exposed for a few minutes to its light and warmth for body-transformation.

Koviloor Digital Library

PICTURES F TO K, PUBLISHED WITH COURTESY TO SRI AUROBINDO ASHRAM TRUST

Notes on Pictures F to K :

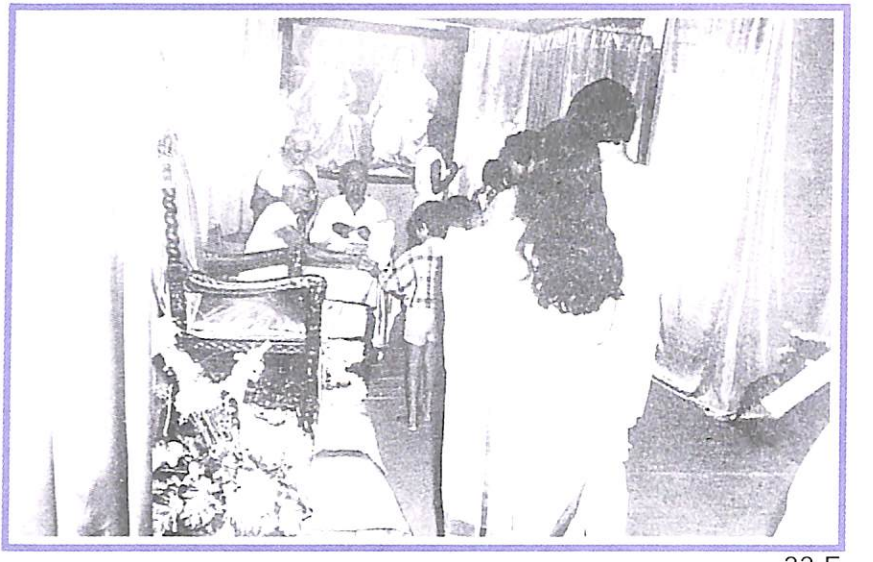
Three stages by which the spiritual-physical powers of Sri Aurobindo Ashram have permanently increased in Jan. 1989, Aug. 1992, and Apr. 1994. The power has increased in quality, fineness of intensity and integrality over the years 1989 to 1994. Pictures in the Bulletins of the Ashram (F to K) from 1988 to 1994 are given here to see or touch and feel their respective settled powers, and that comparatively. See them after removing spectacles.

(1) Supramental Grace-Power used to rule the Ashram premises temporarily on the usual four Darshan days only up to the year 1988, but it permanently settled in the Ashram since Jan. 1989 when the pictures of Vallalar and the Mother were touched together by the author. As a result, the Ashram power has increased and exceeds that of F picture of the Meditation Hall taken on the Supramental Darshan day on 29-2-88. See picture F and then G of the relics picture taken on 30-8-89, alternately for comparing their powers.

(2) SAT power including that of the World of Delight (Ananda) settled in the Ashram permanently since Aug. 1992 when the full pictures of Vallalar, Sri Aurobindo and the Mother were touched together in their heads and feet, by the author. As a result SAT power has settled in the open courtyards of the Ashram excepting Samadhi. See relics picture G of 30-8-89 and then the relics picture I of Aug. 93 Bulletin, alternately for comparing their powers.

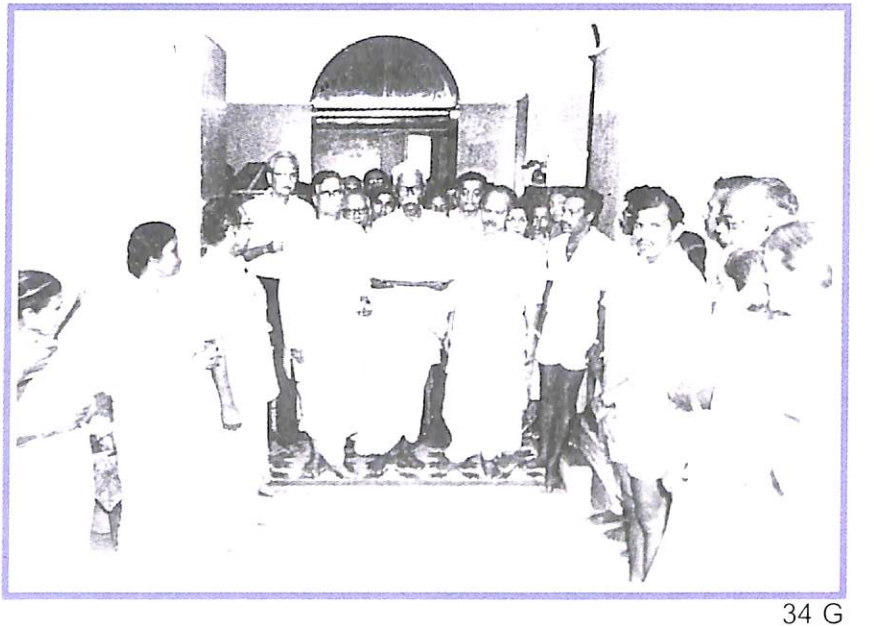
(3) Since April 1994, a highest transforming divine power of Grace as in the radiant New body of Vallalar is obtaining in the Ashram, especially in Amrita's Room and in the Meditation Hall and the Reception Hall for all the days of the year. See pictures F, H and J – Power of J picture (Meditation around samadhi on 21-2-88 darshan day) exceeds that of F and H pictures of Meditation Hall on Supramental Darshan days on 29-2-88 and on 29-2-92. In turn, power of J is exceeded by K (Meditation around samadhi on 24th april, 1994 darshan day), because the said transforming deathless New body-power of Vallalar settled especially in Amrita's Room, Meditation Hall and Reception Hall of the Ashram, which are shown in the preceeding pictures E, D and C.

Koviloor Digital Library



33 F

F: Meditation Hall on Supramental Darshan day, 29-2-1988. But no Supramental Grace-Power is felt as in G.



34 G

G: Relics Picture on 30-8-89 showing Meditation Hall and open courtyard with the settled Supramental Grace-Power since Jan. 1989.

Koviloor Digital Library

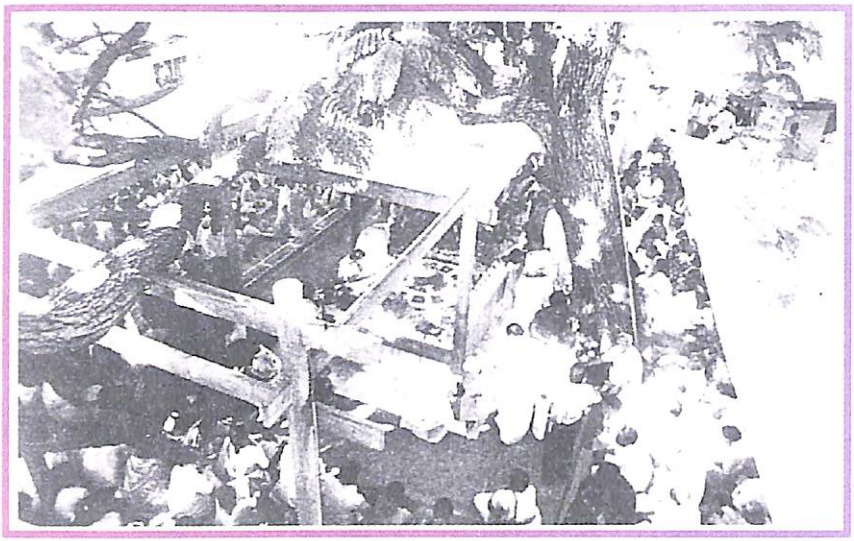
35 H

H : Meditation Hall on Supramental Darshan day, 29-2-92. SAT power is not felt as in I.

36 I

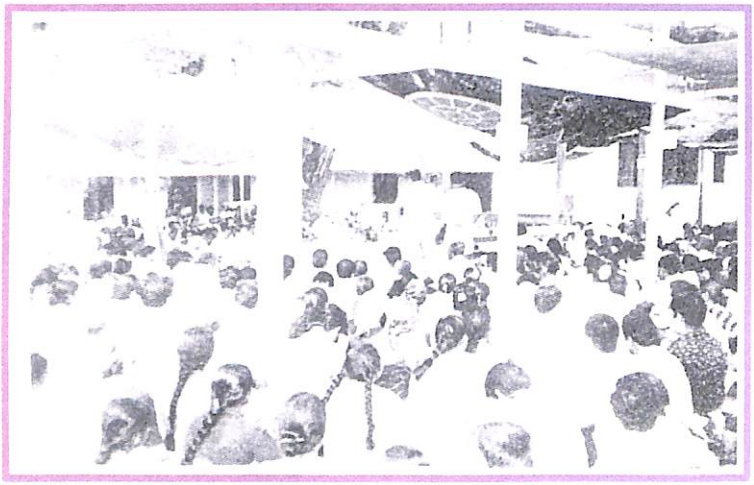
I : Relics picture (Aug.93 Bulletin) shows the settled SAT power in the open courtyard i.e., since Aug. 1992. But in G of 30.8.89 only the settled Supramental Power is felt.

Koviloor Digital Library



37 J

J : Meditation around Samadhi on Darshan day, 21-2-88, shows Supramental Power ruling temporarily as on the usual Darshan days upto the year 1988, but not on 29th Feb. of the leap years.



38 K

K : Meditation around Samadhi on Darshan day 24-4-1994 shows the greatest Grace-Power settled in the Ashram since 18th April, 1994. It is the Power of deathless transformation. It is much more than in J of 21-2-88, and more than SAT power in I of Aug. 93 Bulletin.

Koviloor Digital Library

THE MOTHER - UNO - VALLALAR

SUPRAMENTAL EVOLUTION SINCE 1874

CHAPTER I

UNO AND THE SUPRAMENTAL EVOLUTION:

The Mother of our Ashram observed: "When I first **met Sri Aurobindo in pondicherry (in 1914),** I was in deep concentration seeing things in the Supermind, things that were to be but which were somehow not manifesting. I told Sri Aurobindo what I had seen **and asked him, if they would manifest. He simply said "Yes". And immediately I saw that the Supramental had touched the earth and was beginning to be realised.** This was the first time that I had witnessed the power to make real what is true" (Questions and Answers of the Mother 1930-31).

Yes, the Divine Being of Supramental Grace Light (Arut Perum Jothi Andavar) had already settled on the earth since the end of Jan 1874 at the place of Vallalar alias Swami Ramalingam (1823- 1874) at Vadalur, according to his public written statement on 30-01-1874, made after his attaining a deathless nature of body by the power of Grace-Light. The Statement also envisaged Supramental evolution of the earthly life of men so as to evolve them to live in Truth-knowledge with true love, true compassion and true good qualities and actions etc. In this context, one feels

Koviloor Digital Library

that there was the response of the said settled Divine Being or of the Swami in and behind the word "Yes" of Sri Aurobindo and the Mother's immediate vision of the Supramental having touched the gross earth itself. **The Supramental had also begun to be realised by men on earth, as it had made its humble beginning of Supramental evolution when the Swami dematerialised his deathless body in that divine Presence so as to enter universally all the physical bodies and that by enveloping them each at first in their body-environ,** giving to each in his or her close environ, a Supramental-physical power for the purpose of evolution. This is the plain and direct meaning and significance one can give to the above word and vision of Sri Aurobindo and the Mother. This view is validated, if we only consider the prolonged years of arduous Tapas they made in order to get a partial success in bringing in 1956 the Supramental Light, only into the subtle-physical layer of the earth. **Therefore, the manifestation in 1956 of the Supramental Light may be taken as a secondary manifestation.**

But both of them were not aware of the developments and context in which Swami Ramalingam had dematerialised his body. He apparently disappered, so to say, if seen from a surface view of things.

(1) Sri Aurobindo and the Mother, in spite of some such advance indication and perception of the Supramental having touched the gross earth itself and

Koviloor Digital Library

also of the divine manifest Presence and Power on the earth for example, in the divine air of breath activating all men and nations too in a godly hour on some occasions – see the last chapter or our last distributed article "UNO and the New World Order: The Hour of God and whole Day of God" – took it as their divine mission to bring the Supramental to the earth and pursued their Tapas in this direction. They began with the view that none had Supramental realisation and transformation before, and theirs was new role. But later in a letter in 1935, Sri Aurobindo revised this view and said, evidently according to the progress made in their Tapas and Experiences,that "Some yogis have achieved it (the complete Supramental transformation) as a personal siddhi maintained by yoga siddhi–not as a dharma of the nature." This may be said to apply to the case of the great Tamil yogi,Thirumoolar of an earlier age. But the Supramental transformation of Swami Ramalingam including his deathless nature of body was maintained by Arul Shakti the Grace-power of the Divine and it was continued to be so maintained by the Divine who also settled in the earth-nature in 1874 at his place. This is proved by many of his Arutpa songs, and also especially in the background of the Mother's experience in 1969-70 of what she called provisionally the Superman Consciousness and later as the "New Consciousness", and the process of her own body-transformation which is connected with the New Consciousness and Grace-Light. (see Mother's Agenda or Addenda, 11th and 22nd July 1970).

(2) The Mother by resorting to a different method, partially succeeded in February 1956 in

Koviloor Digital Library

bringing the Supramental Light from the lower level or range of the Supermind to which she had access. She said, "The Supramental Light, Consciousness and Force have manifested. The Supramental Ananda has not come yet. The manifestation is the outbreak of the Supramental world into the subtle-physical atmosphere of our universe." It could not reach the earth of gross matter and our body directly. But the Swami was poised in Summit Supermind and by his Tapas, the Divine Being of the Grace-Light of the Supermind came and settled on the earth itself. Hence the difference in the nature of the manifestations in 1874 and 1956. The Mother's Message of the manifestation of Supramental Light shows 30th power only, whereas the Swami's Mantra of Grace-Light or Supramental Light of Grace gives 36th order of power which is of the Summit Supermind as determined with reference to Spiritual-physical power magnets given in the illustration.

(3) The Mother announced later in 1961. "The wonderful world of delight waiting at our gates for our call to come down upon earth."But we understand from the Swami's writings that this had been realised in essence in his deathless body, and by the settled Divine Manifestation at his place since 1874.

(4) During 1969-70, she had the climax of her spiritual experience, because the Superman Consciousness was coming of its own accord from an external and material atmosphere and directly contacting her body without entering her inner being or her soul. It came and surrounded her body like a rampart and was visible as a mighty and luminous

Koviloor Digital Library

material force to protect her body. It came with a smiling benevolence, sweetness, peaceful delight,full of compassion,gentleness and blissfulness and with absolute Power, Knowledge and Will and in golden Light without shadows. The Mother said, "I understood what it was to have the divine consciousness in the body. Then, it spread out and went about to find out people who could receive."It gave her the impression of AN IMMENSE PERSONALITY, AT ONCE HUMAN, BUT WITH A PERSONAL DIVINITY AND FOR WHOM THE EARTH WAS SMALL LIKE A BALL...." IT WAS AS ALL OTHER BODIES WERE ITSELF...." We may here note that its blissfulness and its shadowless Light implied the qualities of the deathless nature of the Body, though unseen now, of the unsolicited human intruder on the Mother's body. It was all other bodies, or rather all the bodies which It had entered to become, because Swami Ramalingam said just before his dematerialisation that "I am in this body (deathless and blissful vast body). Henceforth I would enter into all the bodies".

The Superman Consciousness later revealed more and more of its absolute powers, and hence the Mother began to call it "The New Consciousness", for want of a better term, in spite of the fact that It came upon her body directly and that It trained and helped her in the process of her body-transformation and gave her the experience to live in the physical existence without even the necessity of personal limits of her well-defined body. Evidently it was from the divine physical of the earth as distinguished from the gross physical which hides the other, that the SUPRAMENTAL BEING BEHIND THE SO CALLED

Koviloor Digital Library

SUPERMAN CONSCIOUSNESS was acting on her body and at the same time gave her a foretaste of these experiences. It was none other than Swami Ramalingam. Refer for more details in the chapter "The Being Behind Superman Consciousness" in the I volume of the author's book "Arut Perum Jothi and Deathless Body" published by the Madras University. More or less a similar experience of the body occurred to Sri Aurobindo (See his poem "Descent") in the last decade of his life, but it was due to the dire descent of the Godhead from above into his soul, mind, heart, and body and limbs, and he felt his body then as a vast body (i.e.,without limits) with a stir of mighty rapture and sense of deathlessness. He was in those days relying on Supramental descent of light, power etc., for body-transformation which he felt would take 300 years to complete. But later he changed his view. This is dealt with subsequently.

(5) One may note that the Same Being of Superman Consciousness had manifested earlier on 24th Nov. 1967 during the Mother's balcony Darshan, and even much earlier in 1906-07 (but in a radiant body) when she was in Paris in her youthful days. Refer the Mother's first and eighth vision of 1906-07 in Nov. 1982 and Aug 1984 issues of Bulletin i.e. of His New Radiant Body.

(6) In July 1970, when I referred to her through Sat Prem about Swami Ramalingam and his poem about his body-transformation into a golden body of blissful Knowledge-body by the power of Grace- Light, She said spontaneously that she very much liked the "Grace-Light" of the Swami, and that Grace-Light is the

Koviloor Digital Library

Supreme Light and "it is essentially the Grace in its Supreme state". She explained three levels of its manifestation and that its third level has a material action on her body since recent times and that with the advent of the Superman or New Consciousness. She also said that He(the Swami) was in contact with that (the Supermind) and she felt it so at once when my letter was read out to her. She even held the firm view that "Ramalingam was directly in contact with the Supramental". (See Mother's Agenda, 11th and 22nd July 1970). The Mother links the Grace-Light with the New consciousness and hence necessarily with Swami Ramalingam too by implication. She considered the materialisation of the Grace- Light to be that of the Supramental Force. Evidently she remembered the Swami when she called the New Consciousness as He, on 5th August 1970 i.e., soon after my said reference of the Swami to her. "This consciousness that came more than a year ago, a year and half now, seems to be working ..... very positively for sincerity. It does not allow "pretence", that one should pretend to be this and not be that. He wants that the thing should be the true thing."(See Notes on the Way in Nov. 1970 Bulletin); See also Mother's experience of Grace-Light at the opening Chapter of my said book, Volume **I** and also its Appendix III(a) to III(g) or the Appendix **I** to **IV** herein. This is also reproduced in the Appendix I of this book. Though I had written a personal letter to Sat Prem that the Swami affirmed often the transformation and deathlessness of his body by Grace-Light, the former did not put it to the Mother, but conveyed to her wrongly that the Swami died in 1874, instead of telling about his unique dematerialisation. The fact is the Swami

Koviloor Digital Library

dematerialised his deathless body which had become vast, and by uniting with the Divine on the earth itself in 1874, he began to live in the divine physical of the earth and from there he has entered all our bodies, outwardly enveloping us in our body-environ, to begin with. Hence all our individual bodies bear in their environ a high spiritual or rather the Supramental -physical power around each. This is EBP power or Environmental Body power around each man. See EBP magnet in the illustration. Even Sri Aurobindo and The Mother have grown with this EBP power around them, as seen in their childhood pictures. Incidentally and in contrast we find that in the war pictures of the second World war, the EBP is significantly absent in the soldiers and war-generals (including Hitler) of the Axis Powers only, because Swami Ramaligam has played His greater role for the eventual victory of the Allied Powers, by simply withdrawing the EBP Powers from the Axis Power forces only.

(7) Even Sri Aurobindo overlooked or missed to consider and differentiate the Swami's dematerialisation which he did after the attainment of a deathless body, from other cases of dematerialisation which took place before the transformation of their body. As a result, Sri Aurobindo denied Supramental transformation of the Swami's body. In spite of such denials, Swami Ramalingam helped them both and especially the Mother during the Superman consciousness period of 1969-70 in regard to her body-transformation which however could not be completed evidently due to other following reasons. (a) the Mother, when busy with her work, did not respond

Koviloor Digital Library

to the Superman Consciousness, and it had to go away sometimes. It stopped coming to her after 1970. (b) The Mother did not keep freely open all the chakras or centres for a divine integral action for her transformation, for She lived in her heart of love supported by her overhead consciousness and She had transferred to her heart centre the energies of the lower centres from the waist to feet, in order to be free from their possible disturbances. (c) Sri Aurobindo remained mostly in his overhead consciousness. See Mother's Agenda 11th and 22nd July 1970. (d) Neither of them were poised even in the lower ranges of Supermind. They ascended to it and descended with its light, force, consciousness etc, as a process of their transformation of nature and body. But in contrast, Swami Ramalingam was poised in the Summit Supermind, as opening into the World of Satchitananda, and hence possessed both the Heaven and earth simultaneously and he remained in his Ajna and heart, i.e, head cum heart centres, so as to keep the link with the body even in its lower centres. (e) Their magnets also prove this, as well as the degrees of their body-transformation. The Swami's magnet shows 36th order of spiritual-physical power, while the Mother's and Sri Aurobindo's show 12th and 13th power respectively.

The divine supramental manifestation and its action on the evolution of the earthly life seem apparently shrouded in a tangled web of mystery. But they get resolved if we consider the fulfilments, in time, of Swami Ramalingam, and of Sri Aurobindo and the Mother. Swami Ramalingam played a significant role and fulfilled himself and for the world by two outstanding achievements around 1872-74.

Koviloor Digital Library

(A) Transformation of his nature and body into the Supramental nature with a luminous, blissful and deathless body, by the power of Grace-Light of the Supreme Divine and by identity with SAT, the Substance of Satchitananda (Vastu Pratyaksha Anubhava) both on the earth and in the world of Satchitananda (Suddha Siva Turyateeta state of his firm realisation). This also implies that the Swami possessed inherently in him the world of Delight as well as the world of Supermind.

(B) As a result, and in the fitness of things, the permanent settlement of the Divine Being Himself or Itself (Arut Perum Jothi Andavar) took place on the earth at the Swami's place at Vadalur since 30th January 1874, and following it the Swami's dematerialisation of his divinised and enlarged deathless body in that divine Presence. Refer the Swami's last song and his last parting words to disciples. This implies the infiltration of the divinised substances and powers of his body into the earth-nature itself. As a result and in its wake, the Swamy entered all the bodies (as already promised by him, "I am in this body and henceforth I would enter all the bodies") and that outwardly by enveloping them each as a first step of bringing the Supramental manifestation within the reach of all men on the earth itself. Thus, with the settled Supramental manifestation of the Divine Being on the earth, follows the Supramental evolution of the earthly life of men, which is founded upon the Swami's deathless body or more properly on the sacrifice of his deathless body by the unique process of its dematerialisation in that

Koviloor Digital Library

divine Presence, and also on the Swami's newly re-created or self-created New Body with Grace-Light, subsequently in the same divine Presence and as promised by him. The following proves the above findings.

(a) This is proved by a comparative study of any man's photos taken before and after January 1874, and that by the differential powers of his body-environ in such photos of the two periods. It can be studied by magnets charged with the powers of man's environ before and after Jan.1874. The latter i.e., the photos of man taken after Jan. 1874 show in his environ the Swamy's = 35B order of power of the EBP magnet. The Supramental Truth is at once individual and collective or universal. So, the Swami's realisation has these effects including those of Supramental evolution of the earthly life, which is according to him, mainly due to the Divine Manifestation in 1874.

(b) That one had already attained on the earth a complete Supramental Transformation of body into its deathless state is amply proved through the Mother's experiences in 1969-70 of the so called Superman Consciousness. Picture of the Mother taken in this period on 05-07-1969 reveals the Superman Consciousness power, and its magnet shows it as of = 30th order of power. See Superman Consciousness (S.C.) magnet. But "the Being behind Superman Consciousness."- if this is so written repeatedly on a paper, and then keep a magnet on it, or if this Name is called persistently, by keeping a magnet in the hand, it shows = 36th order of power which is that of Swami Ramalingam as a Supramental Being. Thus Superman

Koviloor Digital Library

Consciousness and Ramalingam are connected. It came as S.C. to the Mother at first, but progressively showed more and more of its power to her consistently with Ramalingam's highest powers of his Supramental being and nature. The Mother later changed its name as the "New Consciousness". The fact is the Swami came to her first with a lowest range of Supramental power and then took her to "its higher or the highest range". One can contact with Swami Ramalingam, even through the Mother's Superman Consciousness picture of 05-07-1969.

(c) The spiritual-physical power ruling over Auroville as a whole, ever since lands began to be purchased in 1965 for the formation of its township, when the Mother said the land is inherent with divinity, is the same power as the Swami's UNO power (See UNO magnet), or his power over Neyveli town close to his place and shrine at Vadalur. This is one kind of his play in the Supramental evolution of man by possessing virgin or new townships with an apparently fixed power of his = 35A power of UNO magnet. Auroville, Neyveli, UNO premises and township in the New York, and Yogaville of Lotus Shrine Complex in Virginia, USA are such examples. This represents the Supramental power of collective consciousness as the U.N.O. While EBP Supramental power can be felt in the close environ of every man, the UNO power is felt in his farther environ i.e., at the top corners of the photos of all men and even saints and yogis living in, and after 1874. What the Mother said in 1957 also corroborates this. For "a new race, in order that it may be able to establish itself upon earth, the Supramental action, even before it is an

Koviloor Digital Library

action of harmonisation, illumination and delight and beauty, must be an action of Power to serve as protection", and she said the other qualities will then (or later) manifest themselves little by little, visibly. But we may add that man is neither aware of his spiritual soul within, nor the Supramental physical divinity around him since 1874 which is due to the Swami's Grace and the Divine Manifestation at his place.

(d) The Swamy gave a vision of his dematerialisation as in 1874 to Gangadharan of our Ashram in 1978, and of the spreading of the dematerialised microatomic conscious and luminous ash-like white particles of substances of his deathless body into all the worlds and heavens, and the earth and men and even in the Inconscient. (See Appendix VI in volume I of my book "Arut Perum Jothi and Deathless Body", published in 1981 by the Madras University). But the Swami visited me in the later part of 1981 and gave me the vision of his wholly radiant New Body which is evidently the reconstituted or re - created body, after his dematerialisation of the old; and he has fixed on the floor-space of my bed room where he stood, a very high or a highest divine physical power which is that of his new spiritual - physical or rather the supramental physical body with the radiation of white transparent Grace-Light in and around his whole body. (See the pictorial representation of his new body in this book, carrying a highest spiritual-physical force including the supramental evenly in the whole picture i.e., in his physical body, environ of Grace -Light and the farther environ of a divine darkness).

Koviloor Digital Library

(e) Swamy Ramalingam was behind the important events of our Ashram. His full Supramental power of Grace-Light possessed temporarily the Ashram Premises during the collective meditation on the Darshan days ever since 24th Nov. 1926, and even on birth-days of Sri Aurobindo and the Mother. Pictures of Darshan day meditation in the Ashram courtyard show the Swami's power. As an experiment, some ashramites touched each a plain paper on the Darshan day during the collective meditation on Sri Aurobindo's birthday in 1985. It vibrates with the Swami's power as in his picture and is much more than Sri Aurobindo's or the Mother's.

(f) In 1989 I touched the Mother's S.C.picture of 05-07-69, in my house along with Swami Ramalingam's picture on their HEAD and HEART simultaneously praying that his power shall enter the Mother. As a result both the pictures were then felt alike and equal in power. But quite unexpectedly, the Swami's power settled permanently in the Ashram premises. Soon the increased power of the Ashram came to be felt by a few others also. See our earlier article "The Supramental Harmony Power settles in the Ashram". The inmates of our Ashram are absorbing directly in their body this greater new power now.

Koviloor Digital Library

CHAPTER II

INTERNAL EVIDENCES FROM THE SWAMI'S ARUTPA SONGS:

Internal evidences from the Swami's writings and Arutpa poems amply prove, support and corroborate our findings about his deathless body and its dematerialisation etc.,

(1) The Swami had the divine call and sanction for the deathlessness of his body. The Divine gave him advance intimation that the Swami himself was verily the earth and its cause and effect (Tarani Nee .. Kaaranamum Kaaryamum Tarani Nee Aaga) and that the Divine was coming to the earth to see him, embrace him, play and unite with him who was verily the embodiment of earth-nature and thereby give him the deathless body(implying it for a collective world purpose) - see poem Enna Punyam.

(2) In the later part of his life, the Swami says that from his heart the Supramental Light of Grace or Grace-Light spreads and pervades the whole world - see Joti Agaval Stz. 168.

(3) Because of one person the infinite multitudes of people will gain the good. And all of you (disciples) too will get the benefit - see letter to disciples dated 26-10-1870.

(4) The one Divine is on the move to manifest Himself for the benefit of the entire mankind so as to enable them receive the great gains of Sanmarga (i.e. Samarasa Suddha Satya Sanmarga Sangha of the Swami) - see Letter dated 25-11-1872.

Koviloor Digital Library

(5) This is the opportune time for the multitudes of people of the world to unite and live in collective harmony. See poem "Irai Inba Kullaivu" - Stz. 2.

(6) May the mad orgy of religions and sectarian philosophies come to an end for ever. May the people of the world become well united and realise the unity of the world. Let them live in collective harmony. By the manifestation of Cit-Shakti of Grace on the good earth, may the people realise here the Golden Truth -Knowledge and the Supreme Truth-Consciousness (Por Sabha and Cit Sabha). May the government of people ruling without compassion perish and get liquidated quickly. May men of the good path of love, good will and grace come to rule. May all live in collective harmony seeking the good (by thought, word and action) - see poem "Unity of the World". Stzs. 1 to 5.

(7) May the Divine Being of Vast Grace-Light get up from the apparent slumber ... and manifest openly - see Stzs. 6,7,9,10. of the poem " Palli Elluchchi".

(8) The Vast Grace-Light has entered my heart, bringing the vision of the manifestation of the Divine Being of Grace-Light on the earth. In its wake, worldly people are seen to shed away their impurities and become godly men. The divine rule and government of Grace prevails on the earth - See the poem: Ulagap Peru, A vision of the boon of the world.

(9) By and through me the Vast Grace-Light would progressively manifest with its divine Riches for the joy and evolution of the whole world - see poem Irai Vara Iyambal: Coming of the God to the earth. Stz.5.

Koviloor Digital Library

(10) "The Divine has made me one with Himself and His Grace-Sakti and Her Form and Body .... The Divine has given me a deathless body and nature and power which neither the gods nor the triple godheads nor liberated souls nor siddhars of dynamic perfection nor any one else had before". "The Divine has trained me into the deathlessness of body by all the methods, and has given me SAT, the One Substance of Truth, (Ekagra Porul)". The Swamy's deathless body did not cast any shadow on the ground. His shadowless body was seen by many in his times. The Swami himself says in a song, "I got the deathless body so as to be seen by all happily". - see Jothi Agaval - stzs. 573, 791, 533, 725-735; Pandu Aadal - stz. 3. The Swami thus had become the first Avatar of Deathless Body. The Mother in her youth had the vision of a luminous and beautiful divine body-form of a human being in the highest Heaven and also in the Inconscient depths, whom she regarded in her later years as the Permanent Avatar from whom the avatars of the future would take birth. In the year 1981, when my book "Arut Perum Jothi and Deathless Body" was published, I had in a night hour of darkness before dawn my own vision and experience of the Swami's visit in his wholly radiant body and with his luminous and smiling face and winking eyes of compassion and standing in full body-form radiating dynamically with vibrant and transparent white Grace-Light all around his clothed body, and from above his head and down below the soles of his feet which were seen some what above the ground but the light touching the floor. The vibrant and transparent Grace-Light of his body moved him from place to place. Earlier He sat near my feet on the right side of my

Koviloor Digital Library

sleeping cot for sometime. The Mother too came in her luminous body next day and gave me the Mantra of Grace-Light, by holding my right hand. My heart vibrated with the Mantra.

(11) "O Lord! Thou hast settled in my heart of soul. I remain happily on Thy right side, and in Thy Rule... I have received the Gift of a deathless body which Thou hast verily given me alone to live deathless for aeonic ages-see poem Siva Punyap Peru, - Stz. 3; Jotiyut Joti Stz. 7.

(12) I have received from the Divine here on the earth a triple deathless body — Suddha Deha, Pranava Deha and Gnana Deha — only to give to one and all everywhere by my play of self-giving. see Suddha Siva Nilai Poem - Stz. 17.

The Swami said in many songs that he surrendered his body and substance and soul to the Divine and in return the Divine replaced them by His Body, His Substance and His Soul. Only after attaining the deathless body, the Swami declared his complete oneness and identity with the Divine. Even then he did not openly declare himself an avatar, but says in a song that he has been sent by the Divine to the earth in this yuga to purify and transform by his Sanmarga Sangha or Path of Light even the most crooked people of a deceitful nature. He always held that the Divine was coming to the earth by His own will to rule directly the earthly life and transform it and that He would Manifest through the Swami the Divine Grace-Light for the progressive evolution of the earthly life into the divine Richness - See Wutrathu

Koviloor Digital Library

Wuraiththal - stz 9; Irai Vara Iyambal - Stz. 5. In spite of his undeclared avatarhood, he advised his disciples to treat him as a friend, as one among themselves and thus kept his humaneness in the forefront, which the Mother felt in her S.C. experiences too.

(13) O Divine Light! I am crowned with Thy Crown of Light over my head, which trained my body to attain its deathless state. - see stz. 98 of Mei Arul Vyappu. Therefore the Swami had a very quick transformation of nature and body in attaining the luminous, blissful, sleepless and deathless body before he reached the fiftieth year of his life. It is interesting to note that Sri Aurobindo in his article "Perfection of the body" envisaged the possibility of a sudden illumination of the divine Light on one's head for a quick and complete transformation of one's mind, life and body. Evidently he was inspired from behind by the Swami with this idea or material, in order to change the former's previous notion that it would take 300 years to complete body- transformation because, he was then relying only on descent of Supramental Light from time to time for such a change.

(14) Supreme Truth has given me Grace-Light, Grace-Amrita, and Grace- Wisdom of life. It has given me the state of Grace and Grace- Body(i.e., deathless and luminous Body by Grace) and directed me to rule by the sovereign Power of Grace. See Jothi Agaval - stzs. 508-9, 784-9. The Swami affirmed that he can perform by power of his deathless and luminous body the five-fold universal functions—creation,maintenance,

Koviloor Digital Library

repair and renewal, involution and evolution—and do all divine miracles on earth and heaven. See Pandu Aadal - stz. 10.

(15) **"The Divine Comes this day and takes His Seat at my place to settle and stay,** and within an hour of His coming He would unite with my enlarged or vast body (Per Wudambu, vast physical body), remaining at the same time inseparable from the soul of my heart. What would happen after that hour will become known to you, my friend. - see Swami's last song before his dematerialisation. The Swami spoke to his disciples his last words in Jan. 1874 **"I am in this body. Henceforth, I would enter into all the bodies".** He elaborated it to another set of disciples saying that he would not be seen openly in his body for some time until the Divine Being of Grace-Light manifests on the earth. He would again come back in his deathless body-form after the divine manifestation. **These words of the Swami imply and support a sequence of events.**

(a) The manifestation of the Divine Being at his place as stated and affirmed by the Swami's public statement on 30.01.1874.

(b) His seclusion in a closed room.

(c) The dematerialisation of his transformed body and becoming invisible to others for some time, for an hour or so, and

(d) Then again reappearing which evidently means in the context, a reappearance by

Koviloor Digital Library

way of entering into all the bodies by the divine substances of his dematerialised body, and also by enveloping them each by its power.

(e) His existence in all the worlds and also in the divine physical of the earth, but in his newly created (or re-formed) living body i.e., his spiritual-physical new body or rather the supramental physical body with Grace - Light radiating in and out of it and moving it gracefully from place to place (as seen by the author in his vision of 1981).

(16) After attaining a luminous, sleepless, shadowless, and blissful deathless body, and being assured of the coming of the Divine to the earth to manifest His plays of Grace openly, Swami Ramalingam preached openly the practice of compassion and seeking of deathlessness of body and identity with SAT substance of the Divine as the goal of human life in his sanmarga movement. The Swami promised that when the Divine manifested on the earth, he himself would give deathless state of body to those who are already prepared, and conditions or states of purity to the unprepared. As a practical step to achieve this high goal, the Swami gave to the people and disciples, in Oct. 1873 by divine will and sanction, the Mantra which he had received then from the Divine. "VAST GRACE-LIGHT, VAST GRACE-LIGHT, SUPREME COMPASSION, VAST GRACE-LIGHT" (ARUT PERUN JOTHI, ARUT PERUN JOTHI, THANIP PERUNG *KARUṆAI*, ARUT PERUN JOTHI.)

Koviloor Digital Library

The chant of this Mantra brings its direct impact even on one's whole body, setting it into vibrations with radiation of Grace- Power. This is a proof of its efficacy. The proof of the pudding is in its eating. So chant and get the benefit. It brings the contact also of the Supramental divine Shakti of Grace or of the Swami himself. The indispensability of such a specific and special mantra for one's body transformation may be comparatively understood in the background of the Mother of our Ashram resorting to the continuous chant, though lately in her last year of life, the Mantra of a general nature, "OM NAMO BHAGAVATE" for the purpose of her body - transformation. But in 1981, the Mother came into my vision and gave me the Mantra of Arut Perun Jothi, by holding my right hand.

AMRITA-LIKE FOODS, BHOGA OF FRUITS, OIL BATH etc AS SUBSTANCE-YOGA:

(17) Satmarga or sanmarga discipline of Swami Ramalingam made its goal the identity with the SAT substance of the Divine to realise body -transformation and its deathlessness. Therefore even the best of Amrita like substances obtaining on the earth such as the best heat-giving ghee-mixed food (like honey or sugar or fruit- juice, mixed with a cup of milk and a tea spoon of ghee as a morning drink) and followed later after half an hour by chant of the Mantra of Grace-Light suits for the Sanmarga state of body-transformation (Neikku Isaintha Wunave En Nerikku Isaintha Nilaye); other such items are the heat-giving whole wheat or other preparations of nutritious food, and in particular the fine

Koviloor Digital Library

food-substances inherent with Grace-Light and Bliss such as sweet fruits, milk, honey, sugar, ghee (Tuppu), pure water etc., (see Gnana Upadesham stzs. 1,2,3,5,6,9: Aaramudap Peru Stzs. 1,3,4,9,12: Pandu Aadal - 5: Suddha Siva Nilai - Stzs.6,8,24: Achcho Pattu - Stz 3). They are used or consumed singly or by mix, appropriately and judiciously as a key for deathless transformation of body, but avoiding non-vegetarian food as advised by the Swami. The said mix **(A)** honey or sugar or sweet fruit-juice and **(B)**milk and **(C)** ghee, represent respectively the dominant elements of a) Akasa or Velli Nirai, the fulness of ether, b)Vayu or air-movement Valli Asai c) Agni (Alli Anal) the Heat i.e., respectively a) Saagaa Thalai b) Vegaatha Kaal and c) Pogaatha Punal or in modern terms of a)carbohydrates b) proteins and c) fats, but in their balanced purities of a) deathless or radiating ether b) non-burning or cool air, and c) inextinguishable Heat. The said amritas or amrita-like foods are charged, before their intake, with the divine Grace-Power and its radiation, by simultaneous touch of them (touch of each, and also after their selective mix) along with the Swami's picture or Mother's S.C.Picture, or with the chant of the mantra of the Grace-Light along with the Swami's or the Divine's remembrance. This method may be used to consecrate the daily food also.

However, **(1)** intake of the so consecrated daily food, **(2)** and the so charged Panchamrita or other amrita preparations, and **(3)** Yoga cum Bhoga of sweet and viscid fruits, like mango or banana with or without a mix of milk and honey, or with the mix of milk, honey and ghee; or use of the last three only

Koviloor Digital Library

as a mix for bhoga, have been recommended by the Swami. The nutritious and sweet essence of fruit or of the said mix, as charged with Grace-Power, gets absorbed into the system through one's sex organ during the bhoga process, and as a result, the viscous secretion of sex organ is mostly or completely saved from oozing out. But it gives to the outer body the radiation of etherial energy of Akasa (Saagaatha Thalai), coolness due to the cooling air principle of Vayu (Vegaatha Kaal)and to the inner body the heat of Agni (Pogaatha Punal - which is verily the heat of hot secretions of sex organ retained within, i.e., without flowing out, including the heat of sweetness of fruits or of the mix). The three ennobled elements underly the principle of body-transformation and even its deathlessness.

In effect, the said self-bhoga of substance which is charged already with Grace-Power, and using it by right hand for the purpose of bhoga, which is enjoyed (preferably on a Poosam or Pushya Star day in an early morning hour after motion and ablution, and after the drinking of a little milk) with the loving remembrance of the Divine or the Swami, but along with Grace-Light in either case (i.e. Yoga cum bhoga), and with concentration inward or outward or inward-outward as the case may be, brings in due course the inmost psychic body of one's soul into the frontal physical body, and the feel of the whole body from head to foot, and brings too the Grace - Light into the golden sex organ itself in order to transform the body by its light, power and bliss.

Koviloor Digital Library

It also opens, progressively from time to time the inner centres or chakras in the head, heart and the sex centre etc., for the realisation of soul and the Self and the Divine for an integral knowledge and transformation of nature and body. Refer the following Arut Paa songs of the Swami:

Nata Nalam Vallar Taru Olliye.. Gatam Wuyir Vallar Siva Pathiye; Valathu Bhujam Aada, Nam Paal Vanthathu Arul Vaazhvu; Aga Vadivu Ingu Anaga Vadivu Aaki Pon Pudai Nangu Ollir Olliye.. Jnana Pooraname.. Cit Sabhaiyin Maa Marunthe Enru Wuraimin..; Thanith Thunaiyaay.. Kanith Thunaiyaam Innamudam Thanthu..

However, the meditative "Yoga cum Bhoga" of fruit or its substance or amrita - like substances(sat or San marga bhoga) shall be solely enjoyed in an yogic surrender of the body, mind and soul to the Divine, and that in moderation as to frequency, duration and the intensity of bliss or orgasmic ecstasy making it mostly an even sort of bliss, and also with a self-control to avoid seminal discharge. It is meant as a help for one's body-transformation and not for the sake of carnal pleasure as such as in sex enjoyment with the other partner. During the yoga cum bhoga the Swami sometimes enters and possesses one's body in full, from head to feet and which one can also feel. His presence or remembrance occurs spontaneously for a day or two, as an after-effect.

Koviloor Digital Library

(See our earlier distributed article "Amrita -Pancha amrita-Cherry Amrita: Substance- Yoga for body-power transformation"-suitably added and elaborated here.) Also the meditative enjoyment of bhoga of pure ghee with Swami's remembrance along with Grace-Light. i.e. the yoga cum Bhoga of a tea spoon of pure ghee helps to contact the highest Divinity and its Supreme Equality by the Grace-Light, Bliss and Agni in the ghee. (Aaramudap Peru-stz. 3,9,12). To this list may be added **(4)** eating of sprouted seeds of wheat, masur (lentil) etc., germinated by using charged water.

We may add **(5)** that even the weekly oil-bath recommended by the Swami, using an edible oil like warmed and then cooled gingely oil, after charging it with Grace-power serves as Substance-Yoga for the purpose of integral Yoga. The oil, and in fact pure ghee too, has hidden in it the inherent heat of Agni and the nature and content of Supreme Equality of Sat which is the Absolute Truth (ABT). **(6)** *Eṇṇ* or *Ellin* Nei, Sesame or gingely oil, brings by its use in oil-bath or bhoga a contact with one's soul, and the divine Love; and brings too the Grace-Light by the compact sweetness of bliss in it as in honey; "or as in a mix of honey and gingely oil (1:1 tea spoonful)-*Eṇṇil* Sezhun Then—which serves like the blissful amrita-like secretion or a sweet amrita-preparation" when duly charged for drink or bhoga, Iniya Thellamudu Ena; and the oil-mixed honey gives at first heat to the body, later coolness to it and cures or prevents Kapha or cold phlegmatic states, and

Koviloor Digital Library

gives also equal and free flow of breath through both nostrils. See Stzs. 83 and 592, 543, 546, 537-8 of Jothi Agaval poem for references to gingely oil and its effects of amrita, Stz. 592 for bhoga, *Ellin* Nei.. Natpe; Stz.543 for drink Nanburum *Enn* Vagai Nava...Amudu; stz. 83 for *Ennil* Sezhun Then-See also stz. 5 of Nenjodu Nerthal, "Then Nei Aadiya Senjadai Kaniye" for honey-mixed ghee for bhoga purposes.

The said amrita-effects in gingely oil or in ghee is due to the Grace-Light in it. (See also reference to Grace-Light in ghee (Tuppu) - Tuppaar Senchadaiye, Arut Jothi Sukha Kadale; Tuppaar Sensudare, Arut Jothi Sukha kadale; *Ennil* Sezhun Then, Iniya Thellamudu Ena *Anniththu* Inikkum Arut Perunjoti. The Amrita-effects of ghee or oil are heightened by mixing it with an equal quantity of honey, for the purposes of drink or bhoga, because of the combination of Pogaatha Punal or Agni of oil or ghee with Saagaatha Thalai or Akasa of honey in its fulness (Velli Nirai), and the resultant mix bringing also the third element Vegaatha Kaal, the non-burning cool air of movement (Valli Asai. . . seyale) as an additional effect, which is signified by the equal and free flow of breath, a sort of divinised breath. For Velli Nirai - Valli Asai - Alli Anal, see Pathi Villakkam, Stz 2 and 8.

The oil has to be applied and rubbed on each small part of body, part by part, during the oil-bath and that successively from head to soles of feet with the conscious remembrance of the Divine or the

Koviloor Digital Library

Swami, ALONG WITH GRACE-LIGHT, and with the feel of sensation of the rub on skin-surface which has its nerve-endings, and with the feel of heat of the rub. **To get the best yogic and spiritual effects one shall always remember, and especially during oil bath or bhoga of fruit or ghee etc., the Swami along with Grace-Light which is inseparable from his soul, nature and transformed body. The underlying principle for body-transformation is Grace-Light, but the coolness and heat bring in their alternation and interaction the growing or increasing presence of the Divine (Alli Anal Vallar Siva Pathiye). This principle is also connected with Substance-Yoga of the said bhoga of fruit (coolness by its cool pulp, and heat by its heat-giving sweetness) and in the oil- bath(heat by the rub of oil on each part or by removing the excess oil for rub on another part;** and coolness by stop of the rub or by applying fresh oil a second time). Oil-bath especially in summer brings equality in body and equality of breath for some time—so too the ghee-bath—and gives health and well-being to the body as a whole besides making it conscious to a great extent by this process. Nata Nalam Vallar Taru Olliye. Olli Wuyir Vallar Taru Wunarve. Only warm water shall be used to rub and wash off oil,but after applying soap-nut powder paste, except to the sex organ. It helps also concentration into the deeper depths later in the day. The method and principle of oil - bath can be extended even to the daily bathing by warm water which also gives a sort of equality and power when it is charged and consecrated with

Koviloor Digital Library

Grace-power of the Swami by simultaneous touch of his picture; or by additionally applying before daily bathing, the charged oil (one or two tea spoons) thinly to head and neck - to get equal breath. Agni (Heat) is the mid or centre of five elements, Agni is the flame of soul. Agni leads to the highest divinity of SAT and brings its equal radiation.

The Mother of our Ashram in her last days of 1973, veered round to the importance of change in substance of body for its transformation. "The body is made of a substance which is still very heavy, and it is the substance itself which has to change for the Supermind to be able to manifest". -See November 1991 issue of Mother India. Sri Aurobindo also said in a similar vein in his article "Perfection of body". "A fully conscious body might even discover and work out the right material methods and process of a material transformation" in which the "the body itself can become an agent and a partner (or participator)". The above said methods (1) to (6) would help for body-transformation. The Swami further recom -mended warm water for daily bathing, and warm water for drink but after boiling it, and occasionally reducing it to three fifth of its content by such boiling for the purpose of its radiation and to drink it with sugar.

(18) The Swami envisaged,in the wake of the manifestation of the Divine Being of Grace-Light, a new race of godly men coming up in several degrees on the earth. AT its best, people with good and youthful

Koviloor Digital Library

bodies, free from aging, senility, disease and even death would form the best race-See Upadesha on Paksha srishtis.

(19) **At last the Swami made an open public statement on 30.01.1874 "The Divine Being of Vast Grace-Light has settled permanently by His Will, at Vadalur and would evolve the mankind in Truth-life with true knowledge, true love, true compassion, true qualities, actions, services etc.** The people would become free from quick deaths, aging, senility, and disease which now make a waste of the human life without gaining a higher consciousness. The aged would become youthful. Those who are purified and surrendered in their body would be transformed into its deathless state."

(20) We have already said that in the wake of this announcement, the Swami secluded himself in a closed room, and made a supreme sacrifice of his deathless body by dematerialising it in the Divine Presence and thereby entered all the bodies the world over, and enveloping them each by his power of the dematerialised substance. Evidently, the **Divine Being settled only at his place but the Swami extended its Grace-Light and power universally, so as to reach one and all in the environ of their body.** Because of this the Mother had to exclaim in 1969 when she said that It (Superman or New Consciousness) was.. as all the bodies were itself. In proof of it the EBP magnet which we got by contacting a new magnet with the environ of a common man's photo taken in 1874 or thereafter, shows the high Supramental range of=35B Power. In this context Sri Aurobindo's denying of any

Koviloor Digital Library

Supramental transformation to the Swami's body becomes meaningless, and contradicts the Mother's experience. This also proves in a way the deathless nature of the Swami's body.

Koviloor Digital Library

Koviloor Digital Library

CHAPTER III

SUPERMIND-SAT POWERS BROUGHT IN OTHER ASHRAMS:

After all, it is the Divine Will and Intention in the Divine Economy of Supramental Manifestation and Evolution that the seekers of Truth-knowledge shall get the direct benefit by making a timely use of the readily available Supramental Infrastructure, so to say—of the Swami's divinised or transformed, shadowless and golden deathless body or of his body substances and powers which are spread over in the earth nature in 1874 by his dematerialisation, or of His newly and subsequently re-created and now ever living and deathless radiant body with the radiation of Grace-Light, and thereby avoid wasting of their conscious energies over a long period in the matter of the transformation of their body. Evidently, Sri Aurobindo and the Mother could not complete their body-transformation as they somehow failed to recognise it or they denied or over looked it in spite of their direct or indirect experiences to the contrary, and in spite of their attention being invited by others to the Swami's affirmation of his deathless and immortal body. See our reference to the Mother on the Swami's transformation into a golden body which is at the same time a blissful knowledge-body as said in his Jothi Agaval Poem, See Appendix III herein, or Appendix III in Volume I of the author's book "Arut Perum Jothi and Deathless Body." See also Mother's Agenda on 11th July 1970. Perhaps under the stress of their Avatar consciousness, they believed they were

Koviloor Digital Library

the first to work out for the Supramental manifestation and its earthly evolution. Anyhow, it was all a play of the Divine Lila that Swami Ramalingam, out of Compassion, helped them from behind in their transformation according to their receptivity but even in the face of such denials. The Swami is settled since 1874 in the divine physical of the earth as distinguished from its gross physical and the subtle physical. He is as much interested as our masters, in the transformation of our nature and body and helps us too.

Magnet experiments and other kinds of experiments which I undertook for several years also prove the validity of the above findings. An objective study by sight, touch and feel of the power of personal pictures or of shrines of the well-known god-men of the world, including Sri Aurobindo and the Mother, and Swami Ramalingam, and a comparison of their respective magnet-powers amply prove that Swami Ramalingam alone has and manifests both the Supramental and Satchitananda (SAT) powers, and even their fusion i.e., 36th power of Summit Supermind in his body-form (see also the "SR" magnet), and 41 to 45th and more of the Power of SAT in his environ (see SR (SAT)magnet), as well as in his palms and feet, and a highest indeterminable power or a supreme equality in his eyes (see ABT magnet). All other godmen show, both in their body as well as in their close environ, only one power i.e., their respective spiritual-physical power ranging from 1 to 35th power. For example it

Koviloor Digital Library

is the 1st for Madhwacharya, 7th for Muhammad the Prophet,8th for Sri Rama, 9th for Jesus Christ, 10th for Sri Krishna, and so on, 12th for the Mother, 13th for Sri Aurobindo; 14th to 28th range of powers for other great yogis, 29th to 35th range of powers for siddhars and Vedic Rishis. Mother's S.C.picture shows 30th powr. See S.C. magnet. See the illustration of spiritual-physical magnets at the end. Common man shows negligible or nil power in his body and environ before 1874, but shows in his environ since 1874, a greatest power, more than that of the said Yogis, Siddhars and Rishis, that is to say,the common man shows in his environ since 1874, the = 35B power as in the EBP magnet. The Swami has enveloped man's body by his EBP power since 1874, and likewise all the god-men who lived or live after 1874 by his=35 A power called the UNO power which is felt in their farther environ or at the top corners of their picture. Both EBP and UNO powers are the Swami's powers, and he shows in his own body as in his picture, the highest body-power of=36th power. EBP, UNO and SR magnet-powers may be called rightly His high Supramental-Physical powers.

The Swami's divine realisation is an integration of the three highest Truths of Existence—APJA (Supermind), SAT and ABT. This necessarily brought deathlessness to his body. After its dematerialisation, he lives in the divine physical existence of the earth, from which and at any time he can project and bring out as before a triple

Koviloor Digital Library

deathless body when the Divine manifested on the earth and that as promised by him to his disciples at the end of Jan. 1874. That is to say, he can take a direct birth in a divine body, from the earthly matter. In fact, as already mentioned, it is in His newly created or re-formed deathless body with the Grace-Light radiating in and out, above and below, and around it, that He visited me and appeared in my bed room in 1981. It is a triple deathless body of the physical, subtle and causal i.e., a supramental spiritual - mental-physical body complex with a highest and equal power of deathlessness in its three levels, and as seen and felt everywhere even in his haloed Picture—in his body, environ and the widening environ with corners.We get an echo or reflection of the Swami's idea or a similar promise, though under very different or rather opposite circumstances of death, when Sri Aurobindo intimated to the Mother on 5.12.1950 that he would not resurrect in body from his Maha Samadhi, but he would come in a Supramental new body formed in the Supramental way.

The Swami is now more interested to help us in our evolution for attaining a complete trans -formation of our body.

It is evident that Swami Ramalingam has, by virtue of the deathlessness of his body, power to supramentalise other godmen or mahans living or deceased, and bring Supramental atmosphere permanently in their ashrams or shrines—as proved

Koviloor Digital Library

by the following experiments. This may be taken as a new phase or mode of the Supramental evolution and its extension to such ashrams and shrines.

1) After coming to know of the Swami's direct or indirect or apparently unsolicited but compassionate involvement and intervention in our Ashram atmosphere on special occasions like darshan days since 24th Nov. 1926,—this came to be known by doing several experiments including magnet experiments—I wanted to bring his Grace-Power permanently in our Ashram. **So at the end of 1988, I touched in the house, simultaneouly, the HEAD and HEART of the Mother and the Swamy as in their pictures,** but after keeping the Mother's S.C. picture on the right hand side of the Swami's body as in his picture. I prayed by seeing into the Swami's eyes, that the Grace-Power of his Supramental Being which is hidden behind Superman Consciousness (S.C.), shall enter the Mother fully. This occasion was also necessitated, because of my wish to help Sri Champaklal of the Ashram recover from his serious illness at that time. Within a few days he recovered and returned to his room near Sri Aurobindo's. **But as a result of the touch and prayer, the Swami or His Grace-Power immediately settled in our Ashram premises, thereby enhancing its power permanently to the Supramental nature of Grace-Power. A few others also felt the new power. I gave the news as a new year message for 1989.** The inmates of the Ashram have begun to absorb its new power directly in their body, a few showing after two years a greater power than Mother's body as in her S.C. picture of 05.07.69. A greater period of time is required

Koviloor Digital Library

for adaptation of their bodies to the new power by absorption and retention of it, because it grows and increases steadily in spite of illness and disorder that may come from time to time – **gist of our earlier article "Supramental Harmony Power Setties in the Ashram". Since 1989 onwards** and as a result of the said touch of the Mother's and Swami's pictures, the Mother's S.C.picture and Sri Aurobindo's last picture as sitting in a sofa are felt alike and equal in power, because of the high Supramental power now received and absorbed by both of them, in spite of their withdrawal from their body which are lying in Samadhi. So too it was felt in their rooms as well as in the Ashram open courtyard. However, Samadhi shows less power as before, i.e., the 12th to 13th power of their body, which power only had been prevailing before 1989 in the whole Ashram premises including their rooms. But exceptionally on the usual four Darshan days, Samadhi and its flower decorations also vibrate with the new Supramental range of powers (i.e.=35B,=35A,=36) which are of Swami Ramalingam. See EBP, UNO and SR magnets.

2) Some time at the end of May, 1992 I gave a speech on the Integral yoga of Swami Ramalingam as found in his Samarasa Suddha Satya Sanmarga at the meeting held on 28.05.92 at the Mandir Shrine of a saint called "Natana Gopala Nayaki Swami" (1843 -1914). The shrine is located at Teppakulam, Madurai. I felt a great spiritual power at his sanctum. Being a contemporary of Swami Ramalingam (1823-1874), the saint lived in his glory in the later and eventful period of the Swami's life, when the latter had his deathless

Koviloor Digital Library

body and made sacrifice of it for the Supramental evolution in the wake of the Divine manifestation in 1874 at Vadalur. Natana Gopala Nayaki, a bachelor saint since his young age, was at first a Siva yogi for some years and later turned into a Vaishnavite saint with fullness of devotion and love and surrender to the Divine and with an attitude of Nayakibhava (love for the Lord as His Consort), singing and dancing, sometimes even in street processions but dressed and adorned like a bridal or woman devotee of the Lord. Thus he became a worshiper of the divine shakti too though indirectly. In his early days the saint did siddhis or miracles like levitation of his body to great heights in the air, coming out of the enclosed well-built underground chamber etc. In his last days, he sat in Samadhi when in health and left his body as desired by him on the auspicious Vaikunta Ekadasi Day. The saint has also lived in Sri Aurobindo's times upto 1914.

After my speech was over, and as intuitively guided I prayed Swami Ramalingam that his integral Grace Power shall possess and enter the saint. So, praying, I garlanded the idol of Natana Gopala Nayaki with the same flower-garland put on me in the meeting. Soon I felt a homogeneous Grace-Power prevailed the entire atmosphere of his Mandir complex. It was felt from the gate to the garden backside and in the hall of the Mandir and its sanctum. In the next day meeting I announced that a greater divine power prevails now, in the Mandir, with the addition of Swami Ramalingam's Grace-power to that of Nayaki Swami. His samadhi shrine, six miles away from the city, also vibrates

Koviloor Digital Library

with the new power. The Grace-power has settled permanently, and this was also verified in my second visit after six months. Now, the power of the saint as in his full picture was felt to agree entirely with that of Swami Ramalingam. His picture shows now APJA or Supramental power uniformly in his body, face, palms and feet, and the SAT power in his environ. In one-go, the new power has possessed the whole body of the saint uniformly from head to feet. This attracted my attention as something unique. It implies a full surrender of his body to the Divine during his life, and this made him now receive the full integral Grace-power of Swami Ramalingam. If a flower is consecrated in the Nayaki Mandir, it shows the three high Truths of APJA-SAT-ABT as contained in their magnets, each reconciling with the other because of the divine Harmony.

3) Intuitively guided, I wanted to have a fulness of the Grace-power of Swami Ramalingam in our Ashram premises, though his power has been brought there since 1989 under special circumstances. The Swami's SAT power also has to be called in. It is this which gave him deathless body. SAT Joti or Porul Joti has to join Cit joti or Arul Joti, the Supramental Light of Grace, or in other words Arul Joti in its highest source shall become in its substance SAT Joti itself by the highest integration.

So, in the house, I touched at 12 noon a few days before Sri Aurobindo's birth day darshan **in August, 1992 the full pictures of Sri Aurobindo, the Mother and Swami Ramalingam simul**

Koviloor Digital Library

-taneously in their HEAD and FEET, but after keeping Sri Aurobindo's picture as on 24th April, 1950 on the right side of the Swami's body as in his picture, and likewise keeping the Mother's picture (as on siddhi day of 24th November, 1961 at the playground) on the right side of Sri Aurobindo's body as in his picture. **I prayed that the Swami's SAT and SUPER MIND powers shall enter our Masters in full.** Immediately it brought a descent of integral divine power in me from head to feet, and the power got infiltrated in a subtle manner and settled even in the house itself. **The three pictures were now felt alike and equal in Supramental power of their whole body uniformly and got charged also with SAT power in their environ** — which was not so before in regard to Sri Aurobindo's and Mother's pictures. **Then, I went to the Ashram and touched likewise the three pictures in Amrita's room where I usually sit. Soon after, I felt the whole Ashram vibrant with a fullness of Grace-power. It is SAT-oriented Supermind with the substratum of Supreme Equality of the Absolute Truth (ABT).** For some days, say 10 to 15 days, this new and highly subtle power was felt even in the departments of the Ashram such as dining hall, playground etc., which are located at different places, not being contiguous. However, this absolute New Power has settled in the Ashram premises permanently. As a result, flowers of whatever kind given to us in Sri Aurobindo's or Mother's room, or touched there in consecration, or the fresh flowers touched in the Ashram Courtyard (but away from Samadhi), shows

Koviloor Digital Library

the high range of Supermind powers of =35B, =35A and =36 (see EBP, UNO and SR magnets) in reconciliation inter se, and also with SAT power of 41st to 45th range or more and with ABT of Supreme Equality. See the illustration of these magnets. **We may say now, that the power of Ananda of SAT or World of Delight which the Mother once in 1961 wanted to descend, has also settled now in the Ashram.** A Supramental infrastructure has been laid down here along with the support of SAT and ABT Supreme Equality at its base. We would greatly benefit in our evolution even in the body level, which can take place directly also, as envisaged by our Masters in their writings, when once Supramental Manifestation takes its roots on the earth. It is because of this, the devotees and inmates of our Ashram are absorbing since 1989 more and more of a spiritual or supramental-physical power directly in their bodies and a few, two or three, are seen to have an uniform power in their whole body especially after August 1992. It is only in such aforesaid conditions, Sri Aurobindo or Mother can take up a direct Supramental body in the future, because they are supported by the new divine physical existence of Swami Ramalingam on the earth in His New Radiant Body, as seen by the author, as well as by the divinised substance and power of his deathless body which He dismantled by dematerialisation earlier in order to spread himself physically everywhere and to enter all the bodies.

Koviloor Digital Library

4) A living bachelor-yogi of Dindigul by name Swamy Saravanananda, now in his 84th year, has an integral Grace-power, and radiates the high power of Grace-light in his body and Sat power in his environ, and a fusion of both in his soul and eyes. He has been all the years an ardent and direct follower of Vallalar's Suddha Sanmarga. This Swami has maintained in his writings that Swami Ramalingam(alias Vallalar) has been the first and so far the only yogi to have attained a deathless body for the world purpose of evolution of earthly life into the Richness of divine Grace-Life.

These cases I felt it necessary to write so that we may be aware of the trend of Supramental evolution and the new dimensions it has taken by making use of the past as well as living Mahans whether they sought purposely or not the Supramental realisation and body-transformation. Once born in a physical body which is an integral field of realisation, one is guided by the earthly-settled SAT and Supermind powers of the Divine or of Swami Ramalingam, because the Swamy has entered into the evolutionary streams of our earthly collective and individual life, which is though still ridden with ignorance and inconscience. Of course, He is in collaboration with Sri Aurobindo and the Mother and as much with the Divine settled at his place since 1874.

5) We shall not miss to mention another case of a well known living saint or spiritual person of South India having a large Ashram complex with modern well-equipped hospital and educational institution. He

Koviloor Digital Library

has also proclaimed himself an Avatar in our times. He is the reverred Sri Satya Sai Baba. His picture was touched at first at the end of April, 1992 keeping it on the right hand side of Vallalar's body as in his picture. Both pictures were touched simultaneously in their HEAD and HEART, and it was prayed by seeing into Vallalar's eyes that his Grace-power shall enter and possess the former. As a result the power in both pictures was felt alike and equal, when seen in their head. The saint - avatar received a boost of spiritual - physical power, and his body- power changed into the Supramental range of power, though to begin with, in its lower range. However, the new power was not felt uniformly spread in him as felt in his picture. His head and face showed an intensity of more power than his palms and feet. A period of time is required for adaptation to the new power, as far as body is concerned.

After about three months, his picture was again touched in the house in August 1992. A couple from Madurai devoted to the saint touched his full picture now, but after keeping it on the right side of Swami Ramalingam's body as in his picture, and touched simultaneously both the pictures in their HEAD and FEET, with the prayer that the Swami's fullness of Grace-power shall enter and possess the living saint. The devoted couple felt a descent of great power in their body too. As a result of the touch, the saint's full picture showed now uniformly in his body the new Supramental power as received by him. The picture of his Ashram complex as a whole now vibrates with the new Supramental Power. Now all

Koviloor Digital Library

his pictures made or photos taken after the said touch, shows the new power. As a living saint and avatar, he will grow more and more in his Supramental consciousness and powers, and also in his body-power for transformation also. We wish him the best of the Divine Grace.

In the said cases (1,3 and 5), Swami Ramalingam's usual standing picture (i.e., without halo of light around his body) was used for the touch.

6) Likewise and by the said method, I happened to bring the Grace-Power of Swami Ramalingam into another living saint, namely, Swami Satchidananda of Anandashram, Kanjangadu near Mangalore, by touching his picture in the March 1994 issue of Om Shakti, a Tamil Journal of Indian Culture. But to my joy and wonder, I found that the same power has entered also into the founders of that Ashram, viz., Pappaji Swami Ramdas and Mataji Krishnabhai - into their pictures too and in fact in the whole complex of Anandashram, though I did not touch their pictures specifically. In my early period they were my Gurus who had initiated me in 1958 into the Ram Mantra of the Supreme Divine. In the interior room of the Bhajan hall of that Ashram, I have seen Swami Ramalingam's picture during Pappa's earthly life. in fact Pappaji had belief in the immortality of body which he aspired for and expressed during his world tour while in Japan.

7) Yogi Ram Surat Kumar is a living saint and yogi of Thiruvannamalai, and he too has received the Grace-Power of Swami Ramalingam, in his body too,

Koviloor Digital Library

as I touched his picture in March 94, which appeared in the said journal once. This high Grace-Power now pervades not only in his newly founded Ashram premises at Thiruvannamalai, but also in the Manthralayam temple dedicated to him at Kaani matam, Nagerkoil, near cape Comorin.

8) The Grace-Power of Swami Ramalingam was brought to settle in some temples also, by lighting camphor before the sanctum and seeing and praying before its flame-light that Swami Ramalingam shall manifest in full with Grace - Light in the whole temple complex. Thus, in the Sarveshwar temple in Anna Nagar, Madurai, and in Sri Krishna temple in Panthadi area of Madurai, Swami Ramalingam's presence and power of grace overrules and even in every nook and corner of the two temples, though in the former Sivalinga, Vishnu, Murugan, Ganesh and Durga are being worshipped by the devotees. In the case of the said two temples, Smt. Ganga my wife who lives in Madurai, also joined me in bringing the Swami's Grace-Power there.

Koviloor Digital Library

CHAPTER IV

SOME OBSERVATIONS ON SUPRAMENTAL EVOLUTION OVER THE YEARS:

a) The Mother of the Ashram brought the Supramental light and force into manifestation in Feb. 1956, but according to her it could not reach and touch the gross earth i.e., the earthly soil for plants and flowers. The Mother was giving psychological, psychic and spiritual significances or values like love, light, beauty, joy etc., to flowers before 1956. But soon after the said event she began to give Supramental significances to the golden champaka, and Haemanthus flowers in 1956 and later to other flowers, even Satchitananda significance to a particular white flower naming it as Satchitananda, and integral significances to some other white flowers. Therefore, it is implied that Supramental manifestation should have taken place much earlier since the time of Swami Ramalingam in 1874, and due to its infiltration into the earth, the said flowers have come into existence expressing Supramental and other higher significances, but came to be recognised by the Mother since 1956 because of her role in a Secondary manifestation of the Supramental. On my part, I have verified with the help of spiritual-physical magnets, the Supramental range of powers in flowers like Annual Aster, Sunflower etc., and the highest SAT power in "Satchitananda flower", and integral powers of SUPERMIND-SAT-ABT of Supreme Equality in the white Rose and other white flowers with integral significances. The powers of the said flowers agree with the respective magnets. ABT of supreme Equality is felt

Koviloor Digital Library

in Jasmine double flowers of purity. The Mother used to infuse her own spiritual consciousness and power into a flower, before giving it to a devotee as a blessing flower. The same effects are obtained if one consecrates a fresh flower by simultaneous touch of her picture, preferably her S.C.picture. But a) the Supramental or b) the SAT or c) the integral power and consciousness of the Swami can be infused into a fresh flower by the simultaneous touch of his picture respectively a) on his head or face b) on the environ of his body and c) on his face and environ as well as the top corners of his picture. The last can be obtained also by touching anywhere on his special picture with the halo of Grace-Light around his whole body from head to feet-which represents the nature of his deathless and luminous body.

b) A family of man and woman and children form the smallest unit of collectivity, or rather a coherent collectivity. If either of the parents is devoted to Swami Ramalingam and follows his Sanmarga discipline, the Swami enters into the bodies of all the members including the children and brings Supramental range of powers outwardly in their body but according to the receptivity of the devoted parent.

c) Musicians or others who sing the Swami's Arutpa Songs of Grace- Light in concerts, are found to bear the Swami's high Supramental power of grace in their body for, the power has evidently entered them through their throat centre. This is in a marked contrast with the far less power of those who sing Carnatic musical songs of saint Tyagaraja or other music of other saints.

Koviloor Digital Library

d) In my experiments with plants and fruits I have found for e.g., a mango fruit charged by simultaneous touch with the Swami's picture, shows triple integral powers—Supermind in its outerform and skin, SAT in its sweet pulp, and the Supreme Equality in its seed. Our body absorbs and retains its SAT power on eating the fruit. If such a charged mango seed is sown and irrigated with charged water, the plant grows with Supramental power in its root, stem, and leaves. But it has to be carefully nurtured. This shows the supramental earthly evolution of the mango plant itself. But I could not continue the experiment for want of time. Ordinarily, plants and trees show negligible power in their roots, trunks and leaves. Only their flowers and fruits would show their respective higher powers.

e) Whether devoted to Swami Ramalingam or to some other saint, or not devoted to any of them, if even a common man makes it a practice for a month to take his food only after touching it along with the Swami's picture or the Mother's S.C. picture, his body begins to receive the Swami's high Supramental power. If he is a vegetarian in food he receives even the SAT power in his body or its substances. It implies that the Swami or His power has entered into the still ignorant body of the said man who can now comparatively feel an increase of power, by touch of his old photo and then his new photo or body, but there would not be any radiation of power in his environ which has been already possessed by the Swami's Supramental EBP power since his birth, as in all other men of the earth. But yoga and spiritual consciousness of soul and the

Koviloor Digital Library

self begin to develop in him more easily, and that with radiation too in his environ, if additionally, he pursues the integral yoga actively by Mantra, Meditation and by surrender to the Divine or by continuous remembrance of the Swami along with Grace-Light, or likewise the other Masters whom we have referred to earlier, such as Sri Aurobindo or the Mother.It is to be understood that spiritual realisation of soul and the self, by itself does not bring — even if one is following the integral yoga — the Supramental-Physical power in the body, nor its radiation in his environ, unless one has cultivated the practice, by taking food, amrita-preparation of mixed fruits with honey and milk added, after consecrating it to the Swami by charging it with Grace-power by simultaneous touch of his picture or by chant of Mantra of Grace-Light or by Swami's remembrance along with Grace-Light. Even keeping simply the Swami's picture or along with Sri Aurobindo's and the Mother's, in the house brings in it "Sanmarga atmosphere of Supramental-Physical and SAT powers" which help us in our yoga, meditation on Grace-Light, health, transformation etc. See Pandu Aadal stzs. 8,9 and 10. In the Supramental evolution one end, say body and the physical leads to the other end ie., psychic and the spiritual, and vice versa, but under the Swami's guidance and grace. By the integral yoga alternation between SAT power and ABT equality is taking place especially in the body from time to time to help its transformation.

f) Swami Ramalingam spreads his dynamic divine powers of Grace daily at particular times, and once also on a whole day in each month, to help all the

Koviloor Digital Library

mankind in their pursuit of yoga and other disciplines and services. He or His power and presence comes daily seeking us all, in our house itself between 11-45 to 12-15 noon, and between 7-30 to 8.p.m. Once in a month on the Poosam or Pushya Nakshtra (Cancer star) day, He remains with us for 24 hours continuously. His coming daily at noon time of intense day light is meant for helping us especially for our body- transformation. Swami Ramalingam gave importance to this noon time which he calls, "Pin Paattu Kaalai". The Mother intuitively fixed this time for one's birth-day meditation in Sri Aurobindo's room.

g) The Swami brings different modes of his integral divine power of APJA(Supermind)-SAT-ABT Equality, which are connected with the poises of Supermind in order to help us in our divine evolution, especially on special occasions and eventful days. For e.g., he brings into our Ashram a) Outward power on the new year day, b) Inward deep power on birth days of Sri Aurobindo and the Mother c)Integral harmony power on Siddhi Day of 24th Nov. (i.e., inward-upward power along with the outward- downward); and d) All round harmony power of an uniformly gentle or mild inward power on 24th April. Plain papers touched during meditation on such days give a feel of the different modes of divine power which are later determined by touching their top and bottom corners, and the centre and sides and by differentiating the feel of intensity and direction of the respective powers of touch or even of sight. The different modes of his integral power of Grace (or poises of supermind) are meant to train us in our body-transformation. Likewise,

Koviloor Digital Library

different kinds of fruits charged by touch, along with the Swami's picture or during meditation give different modes of power. a)His Outward power is obtained in charged fruits like dates,guava, and sugar cane b)Inward power in sapota,pear,and the pomegranate which gives also radiation later on,even without touch. c)Integral harmony power in mango, oranges, banana, tomato, apple, pure honey etc. and d)All round harmony power in milk,peach, seedless sweet grapes etc., Also the touch of papers smeared with pulp of charged fruits show their respective powers. e)His greatest evolutionary power of grace is obtained in eating charged fruits like zizyphyus (Jujube or Bor), purple grapes, kismiss with seeds,cherry,pine apple, dry banana, dry grapes etc., Dry or dried fruits contain more heat and that with radiation and hence it would bring radiation too in our body. Pulp-smeared paper shows for this class of fruits great inward power at its bottom corners,and outward power at top corners. f) Fig, jack fruit, cardamom seed, coconut give the Supreme Equality of ABT, but with radiation.Edible oils and ghee give also ABT Equality of the Supreme.

Masur dal (lentil) among pulses,rice and especially par-boiled rice,beaten rice(aval) among cereals, gingely oil, sunflower oil, ghee etc.,. among edible oils and fat, curry leaves and tea among leafy things give ready radiation when charged. The Swami considers milk, ghee, gingely oil, honey, sugar, mango, banana as amrita. Amrita of mixed fruits, like mango,banana and jack,added with milk and honey gives the deep Integral inward power of the combined poises (a) to (d) and (f) of Supermind. This is Pancha

Koviloor Digital Library

Amrita recommended by the Swami. He brings Amrita-Shakti of greater power and radiation in the pancha or cherry amritas of mixed fruits,when charged by simultaneous touch with his picture.

The Mother considered Mango as fruit of Knowledge, Sweet Grapes as Ananda, Pomegranate as divine Love and Cherry as of primitive Succulence. These may be mixed with milk and honey to make an amrita preparation. This may be called Cherry amrita and it gives the Evolutionary power and radiation on the earth,along with Swami's Grace added.This gives the Amrita effect of Evolutionary Supermind and leads to a deathless body-transformation. Pancha Amrita-effects are obtained by mixing fruits from (a) to (d) varieties with the (f) variety. Cherry Amrita-effects are had by mixing fruits from (a) to (d) varieties with the (e) variety—(a,c,d,b and f represent the five poises of supermind i.e. Suddha Siva Jagrata, Swapna, Sushupti, Turya and Turyateeta)

The effect of Evolutionary Supermind with its great inward or upward or inward-upward power or inward-outward power or its integral power, received according to one's yoga development, is also got by the chant of Mantra of Grace-Light in this form- "Arut Perun Jothi, Arut Perun Jothi; Thanip Perung Karuṇai, Thanip Perung *Karuṇai*" If it is written on a paper, its Grace-power agrees with that of the Swami's last words, "I am in this body; henceforth I would enter all the physical bodies", and it agrees also with the

Koviloor Digital Library

power of the Swami's usual picture, if his song on deathless body (Suddha Siva Nilai-stz.17) were additionally written on the margins of the picture. This song of the same power is given in CH—II. The pictures of his transformed golden body (golden-bordered body with Grace-Light around) also agree with the same power of deathlessness. **But the highest Grace-power of his newly re-created deathless body is directly felt in his special picture with halo of white Grace-Light only around his whole body as seen by me in 1981.** In the last two pictures given in the book, the respective Grace-power of the two kinds of deathlessness (i.e., of his transformed golden body and of his newly re-created body) is evenly felt in the whole picture–in his body, environ and the greater environ with the corners i.e., in his triple body-—the physical,subtle and the causal.

However, a highest divine physical force is also felt, 1) by standing on the exact floor-space of my bed room where the Swami stood manifesting in 1981, His full physical body or body-form with radiation of transparent white Grace-Light, i.e., at the standing floor-space nearest my cot where He stood confronting the soles of my feet. 2) A little lesser power is also felt by touching or seeing my bed and cot where the swami sat at its corner near my legs on that occasion. The former is the felt-power of the Swami's deathless body as in His present living Form which is almost the same as that felt in seeing especially the above said special picture of the Swami

Koviloor Digital Library

haloed with only Grace-Light around his body and representing his deathless New body for us for all practical purposes of our integral yoga. It is a living divine physical power that enters directly and integrally through one's feet and legs also into one's body, mind and heart, when one stands on the said floor-space, and it brings spontaneously the loving remembrance of the Swami as radiating with Grace-Light. It is His wholly radiant new body which has been reconstituted or newly self-created to come back or manifest (as promised by him) after his dematerialisation of his old body which had become deathless by transformation; and that both the dematerialisation and the later reconstitution taking place in the Presence of the Supreme Divine who had manifested and settled on the earth permanently at his place since Jan.1874. Evidently, it was in His New Body i.e., Supramental Spiritual-Mental-Physical divine body (a triple body) that the Swami visited me and gave me the vision of His new radiant body with Grace-Light, because he has thereby implanted a highest divine physical power, which is also integral, on the floor-space of earthly matter in my bed room, and in my father's bed room, and a litttle lesser power in our beds and cots. The power of his special picture or the picture representing this event exceeds the power of all other pictures of the Swami, but equals the picture of Siddhi Valagam Room where He dematerialised, but re-manifested later.

In the adjacent room of my father also, his bed and cot and its nearby standing floor-space for

Koviloor Digital Library

confronting therefrom the soles of his feet on the sleeping cot, vibrate with similar powers, because the Swami has blessed him too, as He was seen by me entering into and returning from his room on the said occasion. But my father T.K.Rama was not aware of the Swami's visit. He is 96 years of age, and is now living in Madurai.

Because of His earthly and bodily Presence with Grace-Light, as seen in His special picture which may be kept on a table, the Swami responds especially to our written calls, prayers and needs, placed before the picture. He brings about an earthly fulfilment and evolutionary changes for a better world and society in all fields of life, and in Men and Matters, if only we refer to Him without our anxiety for quick results, the world problems and the world and national events, by simply touching before His picture on the table, the concerned news items alone or along with the pictures of the connected leaders of men, as appearing in the printed news media–which we only read now, without making an effective use of it, for ourselves participating in the making of new News of the needed and aspired changes for a better world order and life including weather changes like rain by the said simple method of reference directly to Him for His intervention of Grace. The pictures of men and leaders so touched in the news paper kept in front of the Swami's special picture, show a temporary spiritual–physical power like the UNO's power. This picture if kept under the head-pillow of one's bed on the cot, the Swami brings

Koviloor Digital Library

His high power in one's bed and cot, as an earthly divine power. If then, the power-bed and cot are touched together along with one's thighs, one feels an almost the same high Grace-power as on the Swami's standing floor-space or as in His fully haloed picture and one gets an integral concentration by this kind of substance-yoga.

The said a) floor-space or b) bed of the cot, sanctified by the Swami's visit, can be judiciously used respectively a) by standing or b) by sitting thereon and with touch and contact of the former by feet and toes; of the latter by palms and fingers (and with thumbs touching the thighs); c) or by contacting both, for the purpose of a high-powered integral concentration of mind and body(even at a chakra or centre in the forehead or heart), by using a thin and white bed-covering cloth, long enough to reach down and touch the said floor-space; and by sitting on the bed and bringing the extra loose length of cloth at its other end in touch with our feet down below (or head to feet) and keeping the palms on its over-cloth on thighs or d) by using a chair suitably to contact both, the bed and the floor–space by palms and feet for the pursuit of the integral yoga, for example, 1) for chant of the said Mantra of Grace-Light, 2)for Meditation of the Divine with Grace-Light or of the Swami likewise with Grace-Light. 3) For doing light and free breathing exercise etc; 4) Thereafter, One shall stand on the said floor-space as confronting the Swami to receive His Grace. 5)One shall take daily food, fruits etc, after consecrating the plate of food

Koviloor Digital Library

by contact or touch of it at such a floor-space-which helps to increase progressively the spiritual-physical power of one's body. 6) The power-bed as in (b) or (c) is also used for sleeping in the night.

It so happened that in the beginning of April 1994, the Swami intuitively reminded me and even in my body-consciousness, of the vision He gave me in 1981 of His Deathless Body with Grace-Light, and of the necessity of remembering Him, always along with the Grace-Light for the purpose of one's body-transformation. But on 18th April 1994 ie., On Punar Pushya star day, He possessed me fully, as I stood after my morning meditation, on the said floor-space where He stood once in my bed room, but now myself standing there as facing Him in front of me and bowing down at the place of His Feet. His highest divine power, at once spiritual and Supramental and physical, entered through my feet and legs into my whole body, bringing also concentration in my head and heart. In that state of full possession, I went to the Ashram during the collective meditation time at 9.30 a.m., and sat down on a chair in Amrita's room where I usually sit at one end of the east side table, keeping my right foot on the narrow floor-space between the table and the almyrah which are placed near the eastern wall of the room. (It was also the same place where I sat and touched in August, 1992, the Heads and Feet of the three Masters together as in their full pictures-as mentioned earlier). But now, unexpectedly, the Swami implanted His deathless

Koviloor Digital Library

body-power of Grace there and in the whole of Amrita's room, extended and fixed it also in the adjacent Meditation Hall as well as in the frontal Reception Hall of the Ashram. **I was happy to know that on 18th April 1994 the Swami had possessed me for the time being in order to manifest and fix his highest New Body-Power of Grace in the Ashram itself, particularly in Amrita's room and the Meditation Hall, which now carry the highest divine physical power in the Ashram Premises.**

Now one can feel distinctly in an increasing order of powers, 1) the Supramental Power in Sri Aurobindo's and Mother's rooms which are in the upstairs. 2)The SAT power in the open courtyard of the Ashram and 3) the Swami's deathless new body-power of Grace in Amirta's room and Meditation Hall and the Reception Hall which are down below their rooms i.e, in the ground floor; but the Samadhi showing the least power. These coexisting distinct powers can be felt by seeing alternately for a few minutes any two of the said places of power-difference for comparison, but after removing spectacles, if any. Some senior inmates of the Ashram have also verified the said power-differences and found them true and valid. However, at the time of daily collective meditation times of 9.30 to 10.30 a.m., and 7.30 to 8.00 p.m., and on the usual four darshan days and on Maha samadhi days of the Ashram and on the Poosam or Pushya star day of each month, these powers get harmonised into a single Grace-Power of Harmony, and they become indistinguishable. The

Koviloor Digital Library

above events convincingly prove that Swami Ramalingam is ever living in the Divine and in the Divine Physical of the earth, in his wholly radiant deathless body i.e., New spiritual-physical triple body with Supramental Grace-Light.

Koviloor Digital Library

CHAPTER V

SPIRITUAL - PHYSICAL MAGNETS:

Magnet becomes a divine instrument for an objective evaluation and comparison of the different spiritual - physical powers of each of the saints, sages, founders of religion, Avatars, Yogis, Siddhars, Vedic Rishis, in fact the god-men or God-realised men of any denomination since aeonic ages. In fact, magnets of same type, size and magnetic power, get charged with their respective spiritual-physical power, by keeping each new magnet in contact or touch with their respective picture or the picture of their shrine or of tomb or living place or in contact with prasad (flower, vibhuti, sugar candy etc.,) from their shrine, or in contact with their name after writing it repeatedly on paper—or even by calling their name when keeping new magnet in one's hand. Magnet may be charged also by touching it in their respective shrine, temple, mosque or church or in their living place, or ashram. Magnet absorbs and retains the characteristic power of each god-man. Any of these methods give the same degree or rank of spiritual-physical power for a particular god-man. See the Illustration of spiritual-physical magnets of the graded list of god-men and it includes at the end the magnets for the Impersonal Truths of Supermind (APJA),SAT, and ABT. The feel of the Supreme or Intergral Divine can be made by touching the last three magnets APJA,SAT, and ABT simultaneously in the said illustration.

Koviloor Digital Library

For each god-man a pair of magnets is shown,one as south pole (S) and the other as north pole (N), which are together touched but with left hand index finger on S and the right hand index finger on N respectively for one to two minutes in order to feel its spiritual-physical power. It gives a current of force through the hands or a force of inward concentration in the head or the heart of one who touches. The greater the power of the magnet of a saint, the deeper the inward concentration or the greater the force felt through the hands. Even by seeing the pair of magnets of a saint, one can feel his power. This comes by practice.

Under a broad classification of the illustrated magnet-powers, saints,sages,founders of religion, and Avatars come under the graded range from 1st to 10th power: Yogis come in the range from 11th to 28th. The great yogi Tirumoolar (TM) of the South shows the=24th power, Vedic Rishis and Siddhars come in the range from 29th to 35th power. For e.g., Veda Vyasa (VV), Vishwamitra (GV), and Vashishta (MV) show 29th to 30th powers. But vedic Rishi Vishwamitra Yupa (See VY magnet) shows 35B power. Socrates of Greece (Soc), King Solomon of Jerusalem (SOL) and Confucius of China (CF) also show more or less the same 35B power. Exceeding all of them in power comes the body-power of Swami Ramalingam in a range of triple powers of EBP magnet of =35B; UNO magnet power of =35A; and His body-power of SR magnet of= 36th power. Even the EBP of = 35B power, though classified here for

Koviloor Digital Library

the purpose of convenience of linking it as a 35B power, comes in truth in the Supramental range and exceeds the 35B power of the Overmind-Supermind border range of power of the Vedic Rishis and others, and hence exceeds the latter both in quality and kind and in intensity. EBP, UNO and SR—These three are verily the high Supramental powers of his body. They may be called properly as his Supramental-physical powers and his 36th Power-body representing also a highest power in the context of his triple deathless body, namely, Suddha Deha or pure physical body,Pranava Deha and Jnana deha.

SAT, the Substance of Satchitananda,one with the Substance of soul, has become the substance hidden not only in the ignorant cells of our body, but also in the elemental nature,and in our environ including our body-environ. In the case of Swami Ramalingam his environ vibrates with SAT of =41st to =45th power and more, see SR (SAT) magnet, charged by contact with his environ in the Swami's picture. The same power is also felt in his palms and feet and heart,and hence his inner body and outer environ with radiation, represent, his Pranava body or Omkara deha which is the SAT-oriented body i.e., a fusion of SAT and Supermind with its Supramental-physical of 36th power. However,his body or body-form with face shows only 36th power of the Supramental. His eyes also got divinised and represent his inmost being and show the integral divine power of dynamism, which may also be felt at the centre of his picture or at its top and bottom

Koviloor Digital Library

corners either as ABT Equality or as a fusion of the three high Truths: 36th of Supermind + 41-45th and more of SAT+the Supreme Equality of ABT, resulting in the Jnana deha or Knowledge-Body. Same effects are got by touching in the Swami's picture his body and environ together and seeing him in his eyes at the same time.

Thus, once the magnet-powers of the well-known god-men of the world are prepared, as in the given illustration, the same can be used for many purposes such as **1)** the evaluation of the respective spiritual-physical powers of Vedic Gods and Vedic Impersonal Truths, by touching or seeing their Name which is repeatedly written on a paper, and likewise feeling for a similar or corresponding power in the given magnet-pictures by touch, **2)** for the evaluation of the comparative spiritual soul-powers of god-men as distinguished from their spiritual-physical powers which are concerned more with their body. **3)** It can be used for quite different purposes also such as measuring the mere physical power of outward impact or concentration when seeing the pictures of astronomical bodies like planets, sun, powerful sunspots, stars, galaxies (for e.g., centre of our galaxy, the Milky Way, shows a greatest physical power of the 45th order which is contained in the Swami's 41-45th and more of the SAT power of his environ and also in his Body-Substances) nebulae, radio stars, pulsar, quasar, cosmic darkness of zero power, and the black hole, or dark matter which has the negative(—45th) power giving its downward power

Koviloor Digital Library

of Death or the Inconscient pulling down one's live consciousness below the feet etc. Their mere physcial powers can be felt and determined by touching or seeing their pictures with light emissions or radio wave emissions, and evaluated with reference to the touch of the spiritual-physical magnets in the illustration, **4)** Likewise we can evaluate the bio-physical powers of various flowers **5)** the different powers of colours, colour lights, colour clothes etc; the different powers of UV rays, Xrays, Gamma rays, Cosmic rays etc. A piece of lignite coal from Neiveli mines (near Swami's place) shows 36th power in its form, and 45th in its substance, or its flame or its burnt ash. This reflects the Swami's powers of his body-form, body-substances and body-environ, or his soul- flame.

By following the said method of touch, sight and feel and verification with corresponding magnet-powers we have determined the spiritual -physical powers of Vedic Gods of the Rig Veda—29th for Dyava Prithvi and Ushasa Nakta; 30th for Usha Devi, Brihaspati, Skanda, Antariksha; 31st for Vayu, Matarishwan, Ribhus, Ashwins'; 32nd for Agni, Daksha, Maruts, Diti, Dakshina; 33rd for Indra, Mitra, Martanda, Sarama, Bharati or Mahi; 34th for Varuna, Saraswati, Mitra-Varuna, Twashta, Brahmanaspati, Vak, Apo Devi, Sapta Apa, Sapta Vani, Madana Kama; 35B for Bhaga, Aryaman, Yama, Vishnu, Rati, Ila, Vishwa Devas, Mahat, and Lalitambha; 35A for Dyau, Surya, Pushan, Rudra, Shankara of Gita, *Rtam* Brhat; 36th for Swar, Divas

Koviloor Digital Library

Pada, Satyam *Rtam Brhat*, Soma, Vena, Purusha of Purusha Sukta; 37-38-39-40 for Tri Padāni, Tri Sadānsi — the four powers representing respectively for Ananda-Chit-Sat-Aditi; 41 to 45 and more for Satchitananda, Mayas, Bhadram, Swasti, Ekam Sat, Aksharam Pada, and Om. Supreme Equality of ABT Magnet stands for TAT.

All the Vedic Rishis of Rig Veda—five hundred of them all, come in AN field only, but with high range of powers from 29th to 35th only, as compared to all others with lesser powers in the illustration of magnets.

This means that Veda Vyasa was selective in compiling the Rig Veda, selecting the riks of only those rishis who had very high spiritual-physical powers. Their high powers are due to the fact that they were all worshippers and patronisers of Agni the Fire, or Flame and Heat—Agni of the earth, Agni of the body and of its creation, Agni of Supramental Heaven,Agni of their soul within, Agni of radiation in front in fire-hearth and in the Homa of Sacrificial Fire, Agni inherent in the oblations and food substances and in ghee, gingely oil, and in sweetness of Soma drinks etc. However it should be noted that all Vedic Gods as such come in the Supramental range of powers i.e., 29th to 36th range but only in the field of ABT magnet of Supreme Equality. But the Vedic Rishis had contact with them only through the OVERMIND GNOSIS which is in the field of AN magnet of Equality i.e., in the field of

Koviloor Digital Library

Knowledge-Ignorance. Vedic Rishis did not get poised or settled in the Supermind, even in its lower range, though they may be said to have an access to it occasionally by way of ascent to and descent from it. Swami Ramalingam also confirms their state in his writings.

AN AND ABT FIELDS OF EQUALITY:

The spiritual-physical powers of Swami Ramalingam alone come under the direct rule of the ABT field of Supreme Equality. Hence, his powers alone may be called properly "Supramental- physical powers". He was poised in the Summit Supermind. All others including the Vedic Rishis and Siddhars and great Yogis come under the rule of AN field of Equality only, i.e., with a trace of Ignorance in them, in spite of their great Knowledge with identity of soul and the self and the Universal, Immanent and the Transcendent Being. Hence they lacked a full and integral transformation of their nature and body, as the Swami had.

But they too speak of SAT as an experience, or a vision or as self-identification with it. Therefore, we get a set of two parallel ladders, as it were, of the ascending order of powers from 1 to 36 and to Satchitananda (SAT), when considered and determined through the two fields of approach — the AN field of Equality as of the self and the ABT field of Supreme Equality which makes soul and the self on the one hand, and body on the other, equal powers. The Method of touch is given below.

Koviloor Digital Library

If AN magnets are touched at first, before touching the spiritual-physical power magnets from the Nil power magnet of OH and then to the power magnets in the range of 1 to 36 and to 41- 45 of the SAT power-magnets, they will be all felt flat and equal, without any distinction of their powers. But ABT pair of magnets of Supreme Equality alone will be felt greater in power than AN Equality power. To determine the AN or ABT field of power in regard to a particular god-man one shall touch at first the AN magnet, then the magnet of the said god-man, and finally ABT magnet. If a greater power is felt when touching the last ABT magnet, it means the power of the god-man falls within AN range only. If the three pairs of magnets are felt equal, which happens only in the case of Swami Ramalingam or for his powers in EBP, UNO, SR and SR(Sat) Magnets, it means that the Swami and his powers come in the field of ABT Equality, and hence, in the Supramental proper; S.C. magnet of =30th power also comes in ABT field. A pin-point touch of his SR magnet at its centre gives SAT power, and a like touch of his SR(SAT) magnet gives ABT Equality. Thus in the Swami, Supermind, SAT and ABT are interlinked and fused.

SPIRITUAL SOUL-POWER Vs SPIRITUAL-PHYSICAL POWER:

We have so far dealt with the spiritual -physical powers of the various god-men of the world, which are more related to the state of their body in their total spiritual make-up. But their pure soul-power can also be determined by special

Koviloor Digital Library

methods.In regard to a saint or god-man, if a pin-point touch of his magnet is made at the centre of its south pole, by using a plastic needle or the ball-point of a refill pen, his soul-power can be felt and it is far greater than the power felt on the body-surface of his magnet which represents his body-power or spiritual-physical power only.Thus Madhwacharya's magnet shows 32nd power of Agni for his soul, but only 1st basic power for his body. Sri Krishna's magnet shows 37th soul-power of the Ananda World, but a mere 10th power for his body.The magnets of the Mother and Sri Aurobindo also show 37th soul-power of the world of Ananda, though their body-powers are 12th and 13th respectively.The higher the spiritual-physical power of a god-man, the far greater his soul-power.SR magnet of Swami Ramalingam shows at its centre 41-45th or more power of the world of Satchitananda as his soul power, whereas his body power is of 36th order of Summit Supermind, as shown or felt by touch at any other point of its surface. This proves that magnets are really divine in their nature as they absorb both the soul-power and body-power of saints in their respective magnets. However, for purpose of an easy and ready comparison of the divinity of various god-men, it is enough if we restrict ourselves to one method only as based on their spiritual-physical powers, because this gives the relative divinity of their body also which is the most difficult to attain or realise.

Koviloor Digital Library

SOUTH POLE AND NORTH POLE POWER DIFFERENCE:

In most of the magnets of god-men their respective south pole power is slightly greater than that of north pole.In a few rare cases like Bhogar, Tirumoolar, their respective powers are equal in both of their poles.Hence, Bhogar's power is shown as = 14th; Tirumoolar's as = 24th; This implies that their body was in some kind of a rapport with their soul, and hence more transformed in their body than others of their respective equivalent grades of 14th and 24th powers. Swami Ramalingam shows all his great magnet-powers as equal pole powers i.e., = 35B of EBP, =35A of UNO, =36 of SR, =41-45th of SR(Sat). It means that his body was in a full rapport or identity with his soul.He said , "It is difficult to distinguish my body of flesh and the soul, like the LIght of Heaven and its Sky". (Arul Villakka Mallai-stz 21). His body too became deathless as the soul is, by transformation and divinisation. This is another way of proving his deathless body. EBP, UNO and SR magnets represent three levels of his suddha deha. SR magnet by its SAT power at its centre, or SR(SAT) magnet represents his pranava deha; and the latter magnet by its ABT equality at its centre, or ABT magnet itself represents his Jnana deha. Each of his three or truine bodies coalesces with the other and as a result, He had a triple deathless body.

His deathless body as represented by his picture with halo of Grace-Light all around his body from head to feet and below, shows a highest power

Koviloor Digital Library

of inward and outward harmony and concentration which is felt equally the same in the said triple body or deha i.e., by seeing or touching 1) his physical body 2) his closer environ and 3) his farther environ as at the top and bottom corners of his picture. But his picture without halo—which is meant for practice of yoga by touch or sight in the case of beginners and others too, and for its touch along with food, fruits etc., before eating—shows 36th power of Supermind (APJA) in his body, 45th or more of SAT power in his environ, and their dynamic cumulative power or the Supreme Equality of ABT at the corners of his picture. In the former picture the three powers get fused into a single power of harmony in the body, environ and in the whole picture including its corners. If the Swami's song on his triple deathless body (quoted in chapter II) or the Mantra of Grace-Light (as given in the chapter IV) is written on the margins of his picture without halo, it also would change into the power-picture of his deathless body; or the said picture without halo may be so charged by simultaneously touching it along with the said manthra or song written paper.

The divinity of the illustrated magnets is such that it made our Ashram devotee by name Sri K.P.Sircar, M.D., cardiologist USA (University of Pennsylvania) write to me among other things a few words of appreciation. "The whole gamut of Truth of the Divine in Its Form, Formlessness, Form-Formlessness and Its Supreme State of Equality is presented in the illustration of holy magnets,

Koviloor Digital Library

thereby making it valid and acceptable to all. I may add that through the series of illustrated magnets, you have made a ready reference-table for finding by comparison the spiritual- physical power of any holy person, living or non-living, however small or great. It serves like the Atomic Table for elements. Thus a scientific approach has been made and fulfilled even in the field of Spirit."

"Touch or look of Swami Ramalingam's picture give the same power as in his magnets. It carries a very high power, perhaps a bit more than UNO power. Since recently from 1989 onwards, I have been feeling also a sustained increase of power in Sri Aurobindo Ashram, of which I am a long time devotee., I firmly believe this is due to collaboration of Swami Ramalingam with Sri Aurobindo and the Mother as they, by their integral yoga,,, have played their effective role in bringing the direct rule of the Divine to evolve humanity individually and collectively —which is amply proved by the UNO divine presence and power".

LIST OF GOD-MEN WITH GRADED POWERS OF THEIR SPIRITUAL-PHYSICAL MAGNETS IN FIRST SET I:

(O) Ordinary magnets OH with the south pole and north pole marked S and N. The same type of ordinary magnets with zero spiritual- physical power are used and charged to get the spiritual- physical magnets in all the following cases—beginning with the basic first order or graded power of one **(1)** for Madhwacharya; **(2)**Ramanujacharya **(3)** Yogananda

Koviloor Digital Library

Paramahamsa of U.S.A. **(4)** Lahiri Mahasai (Banares) **(5)** Adi Shankara **(6)** Ramana Maharishi **(7)** Muhammad the prophet **(8)** Sri Rama of Ayodhya and also Buddha—both classified as coming more or less in the same power-grade. As between Buddha and Sri Rama, the latter shows greater power by his magnets.**(9)** Sita Devi, Jesus Christ and Sri Ramakrishna—the three coming more or less in the same grade. **(10B)** Swami Ramdas of Kanhangad near Mangalore **(10A)** Sri Krishna **(11)** Manikkavasagar (Tamil Nadu). **(12)**The Mother of Sri Aurobindo Ahram, her power got by touch of magnet kept on her picture with her usual head- dress, taken before 1967 **(13)** Sri Aurobindo, his power got as in his picture taken before 1950, **(14)** Bhogar of Palani temple **(15)** Meenakshi Devi of Madurai temple **(16)** Kamatchi Devi of Kanjeepuram temple **(17)**Jalaluddin Rumi, the Sufi founder of Persia, Plato of Greece (a disciple of Socrates), and Basavanna of Karnataka — the three coming more or less in the same grade. (The power of Nataraja temple at Chidambaram which is ruled by the power of some unknown saint has also the same grade). **(18)** Arunagiri Nathar **(19)** Kuthambai Siddhar **(20)** Thiru Navukkarasar **(21)** Kumaradeva of Vriddhachalam **(22)** Idangkali Nayanar **(23)**Avvaiyar, Tamil Poetess—the six, from 18 to 23, are of TamilNadu, South India. Thus, we have the above ascending grades of power in the I set of magnet-pictures.

Ascending grades of powers **in the second set II** of magnet-pictures are as follows; It also deals

Koviloor Digital Library

with the powers of Veda Vyasa and the ancient Vedic Rishis of Rig Vedic times and with the corresponding powers of the Yogis and Siddhars of a much later or recent times. **(24)** Tirumoolar of Tamil Nadu **(25)** Shirdi Sai Baba of Maharashtra **(26)**Thiru Maligai Devar and **(27)** Kadu Veli Siddhar, both of Tamil Nadu. **(28)**Samartha Ramdoss of Maharashtra **(29)** Rishi Veda Vyasa, the compiler of four Vedas, and Rishi Gathino Vishwamitra of Gayatri Mantra, and Gorak Nath of Maharashtra of a much later age. **(30)** Rishi Maitra Varuni Vasishta, and the Superman Consciousness power of the Mother of Sri Aurobindo Ashram as felt in her 1969 picture. **(31)**Rishi Rahu Gana Gautama, and the Devi Siddhar of Mela Maruvattur of a later age (Tamil Nadu). **(32)** Rishi Atreya Sada Pruna, and Allama Prabhu of Karnataka of a later age **(33)** Woman Rishi Angirasi Shaswati, and Cidambara Swami of Thirupporur (Tamil Nadu) of a more recent period. **AN,** the next pair of **Magnets** for Ardha Nareeshwara (equipowered God-Goddess) is not ranked herein or graded as to its power because **of the equality consciousness** as of the self-poise which it gives. **(34)** Rishi Ayasya, and Siva Gnana Balaya Desikar of Bommayar Palayam (Pondicherry) of more recent times. **(35B)** Confucius of ancient China, Socrates of Greece, Rishi Gathino Vishwamitra Yupa of Rig veda, and King Solomon, the ruling power in the Temple-Mount of Jerusalem, and Siva Gnana Bala Siddhar of a later age as the ruling power of Mailam temple for the God Siva and Lord Subramanya, near Pondicherry—the five coming more or less in the same grade. The next

Koviloor Digital Library

power-order of =**(35B) of EBP** magnets (Environmental Body power around the body of every person) as felt in the close environ of one's body or in one's photo or approximately as felt in the top corners of the photo of every person since 1874, due to the dematerialisation—in and before, or in front of the Divine Presence at Vadalur—of Swami Ramalingam's deathless body; It is one kind of Swami's power apparently entering in man's environ, but also secretly entering into his inner or psychic body. The next power-order of =**(35A) UNO** power is another power of the Swami as felt ruling in the United Nations Organisation and its head quarters in Manhatten area of New York, and in all the UNO Agencies like UNESCO in Paris, UNICEF, WHO, FAO etc., and as felt also in the erstwhile League of Nations in Geneva, and in all international conferences and forums on all the subjects or fields of human activity and development (for e.g., on Trade, Communication and Commerce, Science and Technology, Music, dance and fine arts, population control etc., and including the subjects of religion, philosophy and Yoga for e.g. the Chicago World Congress of Religions which Swami Vivekananda attended in 1893), and in the Olympic stadium and in its flame and audience, and in the world organisations aiming for a world government. The UNO power is, in short, another Power of Swami Ramalingam. It is also felt precisely in the top corners of the photo of any common man or of any god-man. It may be also spoken of as a greatest harmonising direct power of the One Divine Spirit which has

Koviloor Digital Library

manifested through the Swami as the Supreme Light of Grace (Arul Perum Jyoti or as felt in its APJ magnets, not shown in the list) to rule the world of humanity in all fields and activities of human life so as to evolve them directly by a spiritual power and brotherhood, without the prop of even religions. The three powers of =**(35B-35A-36)** may be taken as an integral body power **of Swami Ramalingam (SR),** which includes the =36th power of his body. His 36th power is also felt in the top corners of photo of UNO Assembly for, He is identified with APJA of=**(36th) power of the Divine Being of the Grace-Light** (See **APJA** magnets for Arut Perum Jothi Andavar) whose power it is that is felt in the top corners of the UNO Assembly photo.This power is invoked into the new magnets kept in hands, by calling the Divine Being of Grace-Light by the APJA Name. The farther powers(of 37 to 45 and more) lead to the magnet-powers of the Impersonal Truths of the Divine. **37th power of the World of Ananda, 38th** power of the World **of Cit,39th** of the World **of Sat,**and **40th** of World **of Aditi,** the Supreme Mother who is glorified in Rig Veda, are not shown here in the list by their respective magnets. See now **SAT** magnets **of 41-45th and more power.** Its power is got into new magnets kept in hands by invoking and calling **Satchitananda, Being- Consciousness -Bliss of the Divine.** SAT power can be felt also in the environ of the Swami's picture (See SR(SAT) magnets which are obtained by keeping new magnets in touch with his environ). It is felt also at the exact centre of APJA magnet or SR magnet by a pin-point touch.

Koviloor Digital Library

The last is the pair of magnets representing **ABT** the **Absolute Truth of Supreme Equality** which makes the spiritual self and physical body equal powers. ABT Equality can be felt also at the exact centre of SAT magnets, and likewise at the centre of SR(SAT)magnets.Thus the three high truths of **APJA, SAT and ABT** are integrally connected and can be felt also in SR magnets and SR(SAT) magnets. The magnets for the three impersonal truths are shown **at the end of the II set** of the magnet-pictures.

In the **III set** of magnet-pictures, we have given or shown together the **Swami's magnets only**—showing all the kinds of his powers of Grace—the **EBP** and **UNO** and **SR** magnets for his body; and **SR(SAT)** magnet for his environ and for his body-substance as felt especially at his palms and feet and heart.

Koviloor Digital Library

Koviloor Digital Library

CHAPTER VI

UNO AND THE NEW WORLD ORDER :

THE HOUR OF GOD AND THE WHOLE DAY OF GOD:

"There are moments when the Spirit moves among men and the breath of the Lord is abroad upon the waters of our being; there are others when it retires and men are left to act in the strength or the weakness of their own egoism. The first are periods when even a little effort produces great results and changes destiny; the second are spaces of time when much labour goes to the making of a little result. It is true that the latter may prepare the former, may be the little smoke of sacrifice going up to heaven which calls down the rain of God's bounty. Unhappy is the man or the nation which, when the divine moment arrives, is found sleeping or unprepared to use it, beacuse the lamp has not been kept trimmed for the welcome and the ears are sealed to the call..... In the hour of God cleanse thy soul of all self-deceit and hypocrisy and vain flattering that thou mayst look straight into thy spirit and hear that which summons it." (From "The Hour of God" written by Sri Aurobindo in his early period of the Ashram Life.)

The divine hour of god as experienced by Sri Aurobindo, has even today its unrecognised impact on men and the nations, on the nature and soul of the individual and the collective existence. Because of Sri Aurobindo's seeking of the Supramental Divine for the earth, he became aware of the unusual but

Koviloor Digital Library

direct earthly presence of the Divine on some occasions. But from the spiritual and historical writings and declarations of Swami Ramalingam (1823-1874), it is evident that the former's experience arose due to the very fact of settlement of the Supreme Being of Supramental Grace-Light (Arut Perum Jothi Andavar) at the Swami's place in Vadalur on 30th Jan. 1874, and ever since. In that Divine Presence, the Swami dematerialised his divinely transformed deathless and luminous physical body,and thereby fulfilled his declared object to enter into all the physical bodies the world over, and that by enveloping them each outwardly as a first step—and this he continues to do even today by enveloping even the new born child. This was and is his Siddhi being fulfilled progressively on the Poosam or Pushya (Cancer) star day ever since January (Thai), 1874. Even when in bodily existence, the Swami said "My heart. pours out the limitless Supramental Light of Grace so as to fill up and pervade the whole world" (Jothi Agaval Stz.168). However, the said envelopment of body of each person, as felt by the EBP power by touch or look of the environ of body of everyperson as in one's photo, may be equally said to be due to the universal Divine as manifest also in UNO, the United Nations Organisation and its Premises.

Therefore, as a divine dispensation since the Swamy's dematerialisation in 1874 , the Supramental Grace-Shakti pervades dynamically in the whole world in each month on the Pushya star day-i.e., for

Koviloor Digital Library

a day and night of 24 hours (or 60 Ghatikas of Indian time), and SHE or It comes of Her or Its own accord and seeking us enters and pervades each home in and out homogeneously,and remains surrounding the members of family, as much as the man in the street and the distant houses, and landscape. The Grace-Shakti is freely and equally available to all as the common air of breath. Sometimes the 60 ghatikas of Pushya star falls partly on the previous day and partly on the calender-recorded Pushya day. In either case, one can readily contact the Supramental power of Grace in the ruling time of Pushya star by doing Japa of Grace-Light ("Grace-Light, Grace-Light; Supreme Compassion, Grace-Light")or the Japa of Gayatri but modified in its third line as "Bhargo Devasya Arul Jyoti Dhimahi" so as to bring the Grace-Power in its fullness, or by doing meditation and other consecrated works and services, besides preparing and eating Pancha Amrita which gives off radiation due to its consecration by a pious touch of its mixed fruits with honey and milk added, or by gently enjoying by one's cleaned up sex organ (so as to avoid much heat and likely discharge) the meditative bhoga of a sweet and viscid fruit already charged with Grace-Power by touching it along with the Swami's picture - see our last year article: "Amrita-Pancha Amrita-Cherry Amrita: Substance Yoga for body-power-transformation."

For 1996, according to Indian calender, Pushya (Poosam or Cancer) star day comes in a cycle of 27 days and falls on 7th Jan, 4th Feb, 1st March,

Koviloor Digital Library

29th March, 26th April, 23rd May, 19th June, 17th July, 13th Aug, 9th Sept, 6th Oct, 3rd Nov, and 27th Dec. Likewise, the Swami's birth-star day i.e. Chitra (Virgin) star day falls in October, and also in each month following, when Grace-Shakti seeks and enters us, rules and evolves us. We may note that the Mother of the Ashram brought in the Supramental Light from the lower Supermind on the Chitra Star day of 29th Feb. 1956 to make it manifest in the subtle-physical layers of the earth. Thus we have enough of Supramental whole days, to make use of for the well-being of the whole world and for our yoga purposes including body-transformation, besides the fixed Darshan days of the Ashram and the fixed daily hour of God between 11-45 to 12-15 noon, and 7-30 to 8 p.m. Of course on other days and at other timings also the Grace- Shakti responds, but only if we persistently call or remember the Divine, or the Swami, along with Grace-Light. It is preferable that by yoga one's soul seeks the divine blessings on the cyclic returns of one's birth - star day, instead of or only on the fixed annual birth day as per Roman Calender.

The above facts and findings get added significance and value, if we also remember that since 1989, the Supramental Grace-Shakti has settled down in Sri Aurobindo Ashram Premises and that Swami Ramalingam is now in active collaboration with the Mother and Sri Aurobindo. As a result, a new world order is emerging even outwardly, with momentous and dramatic changes in the political and

Koviloor Digital Library

economic spheres of the world, especially in the Eastern Europe and the erstwhile Soviet Union. In the Ashram itself more and more inmates and disciples are absorbing the new spiritual power of the Ashram, and the Spiritual-physical power of their body has increased, which in some cases being equal with the Mother's high body-power as felt in Her 5-7-69 photo which is vibrant with Superman or the New Consciousness, and in a few cases of both the elderly and the youthful inmates, their body-power even exceeding the Mother's said body-power. So we are really undergoing the Supramental evolution even at the bodily level. The Masters help and lead us to our spiritual realisations too.

But still, the regional and racial wars, religious disputes and prejudices between the different religions, and above all, the vexed problems of religious fundamentalism with violence raising its ugly head in several countries including India—these have been the baneful order of the day. These can be resolved only by a deeper truth of the spiritual basis of brotherhood and understanding, which too would come about in the peoples and in the life around, provided the peoples and the nations directly rally round UNO, duly recognising it not only as a body of member-nations but also as a field and centre of a highest spiritual Power and Presence— which fact has hitherto remained unrecognised and which power exceeding the powers of all religious founders, saints, sages, avatars, and the great Yogis and Vedic

Koviloor Digital Library

Rishis, as shown or proved by their respective pictures or the pictures of their shrines or as shown by their repeatedly written name-papers and as also shown by their respective magnet which was or is made duly by keeping it in touch with such picture or paper. But the UNO magnet shows a highest power. It is to be noted that the magnets of the well known founders of religions or of their shrines prove scientifically the greater powers of those shrines with idol or other form-worship than those without it. Swami Ramalingam and Sri Aurobindo who are the great yogis of integral yoga system declared that the Age of Religion is over and humanity will be ruled and evolved directly by the Divine and by a world government of Grace. The time has come. However, the UNO divine power which is also a highest power of collective consciousness comes closer to or reconciles with the power of the Swami's Ashram and also with the power of Sri Aurobindo Ashram as of now, and even with the power in and over Auroville and Neiveli towns, and with the power of the international forums and workshops held from time to time, on the several fields of human life and activities such as arts, sciences, trade, communications, formation of a world government etc. and with the power in Olympics and its flame, and in the functions and deliberations of the UNO and its Agencies like UNESCO, WHO, FAO, UNICEF,etc. and in fact with the power in all international gatherings and organisations ever since 1874 for e.g. in the Chicago Congress or Parliament of world religions held first in 1893, and in the

Koviloor Digital Library

erstwhile Assembly of League of Nations. The same UNO divine power and spirit has ruled in the second Parliament of the world religions held in Chicago in 1993 also i.e., after the turn of a century.

As a practical step towards positive secularism, world unity and spiritual brotherhood of all the peoples —all shrines, mutts, ashrams, temples, churches, mosques and Gurudwaras etc. shall keep in their premises not only their respective symbols, idols and other objects of worship, but also the photo of UNO General Assembly which carries a highest unifying spiritual power. Their sanctum shall be illumined by the light of lamp, got lit up in UNO or in its branch premises, or by simply keeping a small size photo of UNO General Assembly in contact with wires of main electric switch of the Shrines. This makes the UNO Supramental divine Presence and Power direcly accessible and available to all. The humanity at large can feel it in its integrality and that on a spiritual basis of mutual love and understanding. All shrines of whatever kind shall be thrown open to all people irrespective of their religious, racial, caste and communal differences. UNO and UNESCO have opened common meditation hall for visitors of all religious and spiritual persuasions. Even at home one can call or remember the UNO divine spirit and feel it within. Or by simply seeing the UNO General Assembly photo one can get into the inward depth of mind, heart and soul and that especially in the said daily hour of God meant for meditation or on the said Poosam Star days. By

Koviloor Digital Library

eating food and fruits after touching them along with the said photo of UNO Assembly (or at its top corners) one gets UNO power into the body also. It is at once spiritual and physical and integral. Hence it is called spiritual-physical power. May the Divine bless us. The solution is near at hand.

Pondicherry, dated 21.2.1992 and 1996.

Koviloor Digital Library

SUPPLEMENT POST — SCRIPT TO THE BOOK

"THE MOTHER - UNO - VALLALAR"

(SUPRAMENTAL EVOLUTION SINCE 1874)

By T.R. THULASIRAM, SRI AUROBINDO ASHRAM, PONDICHERRY

Swami Ramalingam promised in 1874 to give deathless body-power (Saaka Varam) to mahans so as to transform them by Grace-Light for realising deathless body and to others the powers of purification. I have watched latest developments in our Ashram, especially on 15-08-97, the 125th birth day Darshan of Sri Aurobindo, since when the said power (the highest Grace-Power) is prevailing in the whole Ashram (excepting Samadhi on other non-darshan days) And Sri Aurobindo's last photo in April 1950 and the Mother's photo on 5-7-69 newly show deathless body-power itself.

This gave me clue to bring such a power in other great Ashrams by simply touching the pictures of their respective great Mahans simultaneously with the picture of the radiant deathless-body of Swami Ramalingam. The pictures of Mahans I so touched in October-November 97 include the living mahans viz.. Satya Sai Baba, Amrithananda Mayi of Quilon, Yogi Ram Surat Kumar of Thiruvannamalai, Satchidananda of Anandashram near Mangalore, Saravananandha Swami of Dindigul and the past great Mahans viz, Sri Ramakrishna, Ramana Maharishi, Natanagopala Nayaki Swami of Madurai. Tirumoolar. Swami Ramdas and Mataji Krishna Bai of Anandashram. Mahatma Gandhi, Thyagaraja Swami, Ramchandra of Shah Jahanpur etc, and also the Avathars - Sri Rama Sri Krishna and Buddha.

All of them have absorbed since oct-nov 97 this great Power of Deathless-Body in their Ashrams, in their bodies, in their pictures

Koviloor Digital Library

and in the idols and pictures in the case of past Mahans and Avatars. So, the living Mahans have a chance to realise deathless-body by Grace-Light in their body. But at first all of the above said Mahans and Avathars only absorbed the three powers as found in the ordinary picture of Swami Ramalingam, namely 1) the Supramental Grace-Power in their body and face and 2) Satchidanandha Grace-Power in their bodily environ, in their palms and feet, as well as in their Ashrams and 3) the highest Grace-Power of deathless body in their thumbs and big toes and the eyes and also in their farther environ i.e, in the four corners of their picture or at the top most point above their head and at the lowest point below the soles of their feet. After some days or period the three Powers of their triple-body, the physical, subtle and causal become one highest and equal Power of Grace, with the support or substratum of the Absolute Truth of Supreme Equality (where body and spirit become equal powers), as found in the luminous picture of the radiant new deathless body of Swami Ramalingam. This power is permanently settled now in their whole body and its whole environ and in their pictures and idols and in their whole ashrams and temples dedic to them.

As I touched in the said manner, the idol-pictures of the Avatars as in their central places where they lived, viz, as in the Janmasthan temple of Sri Rama in Ayodhya, as in Bet Dwaraka temple of Sri Krishna and as in Saranath temple of Buddha, all the Ram temples, all the krishna temples (including the mosque in krishna's Janmasthan in Mathura) in the whole country and all the Buddha temples all over the world are now showing this highest power.

It is to be noted that some Mahans like Adi Shankara, Seshadri Swami of Thiruvannamalai, Vedanta Desikar, Sundaramurti Nayanar and Swami Vivekananda could not absorb the high and great power even as in the ordinary picture of Swami Ramalingam.

I have also touched in the above said manner the pictures of the well-known great temples of the country and especially of South India

Koviloor Digital Library

for the Gods viz, Siva, Vishnu, Ganesh, Kartik, Hanuman and for the Goddesses viz, Durga, Uma, Lakshmi, Meenakshi, Kamatchi and other Goddesses of a divine or saintly nature. I touched in Oct-Nov 97, either the picture of tower of the temple or of its presiding deity or of the dome of its sanctum. As a result, the whole temple complex and all its deities show a high Grace-Power of Swami Ramalingam and especially show his deathless body-power itself in the presiding deity and in its sanctum and in its adjoining place of worship and even in the entrance to the temple through the tower. In all the above cases, it is Swami Ramalingam who has directly brought the highest, Grace-power in mahams, Ashrams, temples and other sacred shrines, though using me as His instrument, in order to inform the world at large.

By the same method of touch of pictures, the highest Grace-Power of deathless body which harmonizes, unifies and transcends all religions may be brought in churches, mosques and other shrines also as an addition and reinforcement to the existing, original and inherent divine power in them. Swami Ramalingam would certainly and happily respond to such a simple method, and more so, if He or the Supreme Grace-Light is directly invoked by litting up the light of camphor, or candle or oil-lamp before the sanctum of such shrines and by chanting the universal and Nameless Mantra of **"Supreme Grace-Light and Supreme Compassion"**.

The pictures of Swami Ramalingam alias vallalar as in hi. radiant deathless body, Baby Christ **as in Bethlehem Manger** and the Mother of our Ashram were touched together on 25-12-98 the Christmas day-which coincided with the 1st Friday Mass Prayer of Ramzan in mosques. This brought the highest Grace-Power to settle in all the churches and mosques of the world simultaneously since 25-12-98. (See the Hindu Dec. 25th to 1st Jan 1999 for pictures of churches and the Jerusalem mosque with the New Grace-power). The Mother made this ancient festival a common festival of Supramental-Spiritual Light, Love and Joy for all the people of the world.

Koviloor Digital Library

The Supreme Divine has given Swami Ramalingam Grace-Light, Grace-Amrita and Grace-Wisdom of life and the State of Grace and Grace-Body, (i e deathless and radiant body) and especially and uniquely directed him to rule the world and its people by the sovereign Rule of Grace (Arul Arasu Iyatruka) and to do universal five functions of creation, maintenance, repair and renewal, involution and evolution in order to bring the people to the Path of Light, See Joti Agaval stzs. 508-9, 784-790. According to the divine will and command, and in order to bring the rule of Grace in the world, Swami Ramalingam.

1) has brought the supramental Grace-Power in and around the bodily environ of all men of the world, since 1874 and

2) Also directly in the world forums like the UNO, the Olympic and international conferences held since that time.

3) Has linked thus the common man with the U.N.O. and its Grace-Power.

4) He has also brought the same power directly in the bodies of the devotees of Grace-Light and also in some eminent political leaders, (for e.g , in the UNO Secretary-Ganeral) and administrators, in some artists of fine arts of music, dance etc., and in some scientists, and in new cities like Neyveli and Auroville in India and in Yogaville (Virgenia) and in UNO area in Manhatten.

5) Above all He has brought the highest powers of Grace since Oct-Nov 1997 in well-known Mahans, Ashrams and Temples and Shrines and since Christmas of 1998 in all the Churches and mosques. These Grace-powers are so high, great, powerful and Noble, comprehensive, and wholly divine in all aspects that they also serve to be secular in character for all the people irrespective of their differing religions, dogmas, philosophies, castes, communities, race and nationalities. Grace-Power harmonizes them all and make them into One human race, by prevailing globally on Deepavali, Christmas, New Year,

Koviloor Digital Library

Ramzan, Vaikunda Ekadasi, Siva Rathri, Buddha Purnima and such holy days.

The universal Supramentalisation of the highest divine power of Grace in ashrams, temples, Churches, mosques and such holy shrines has resulted in bringing the universal Grace-Power (as on the monthly poosam or Pushya star days) directly in all the people individually and collectively on special festival and religious holy days like, Deepavali. Christmas and New Year days, Ramzan, Vaikunta Ekadasi. Siva Ratri, Rama Navami, Krishna Jayanti Buddha Purnima etc.,

It is, in effect the universal supramentalisation of the highest divine power of Grace in ashrams, temples, churches, mosques and such sacred places in order to benefit and bless the devotees and others visiting such places with the purifying and transforming powers of Grace in their heart, mind and body as well.

Book Available at :

AURO - MA - RAMALINGAM TRUST

33, MAHAL 4th STREET,

MADURAI - 625 001.

T.R. THULASIRAM

1-1-1999

PRICE : Rs. 100/-

Koviloor Digital Library

THE MOTHER (1878-1973) : Picture as on 5-7-1969

"A new Force or Consciousness or Light – Whatever you call the new element - has manifested into the world and the world has now capacity to become conscious of its unity" – The Mother (in her message to the World Union) on 25-03-1960.

"The foundation of the UNO presupposes.... the creation of a World-State .... a federation of free nationalities.... A world union of this kind would have .... permanent existence. A new spirit of oneness will take hold of the human race" – Sri Aurobindo in 1950 (in his Ideal of Human Unity).